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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., August 11, 1927

NEW SERIES
VOLUME XXIX No. 32

The Baptist Record In Sixty Percent of the Baptist Homes by Last of October

TALKING IN A VACUUM

Some of our readers will recall this incident at the Houston Convention when on Saturday night the Home Mission Board put on a moving picture exhibition of some phases of its work. Toward the close of the exhibit, the picture of the well known face of Secretary Gray came on the canvass. Evidently, he was making a speech, for his face was animated, his lips were moving and his head gave emphasis to what he was saying. But it was only a picture; there was no sound, although some stentorian voice in the rear of the auditorium called out, "Louder!" He was going through the motion, but wasn't saying anything—not to us. It was as if a man were talking in a vacuum.

A vacuum is a place from which all the air has been removed. Because of this no sound passes through and oral communication becomes impossible. Now we have thought that much of our effort at denominational instruction is absolutely futile because of this vacuum between the source of information and the people for whom it is intended. We do not mean that the vacuum is in the heads of our people, but between them and the sources of information. Our people are not like the colored boy in school who, being asked by the teacher to define a vacuum, said, "I can't exactly express it, but I got it in my head".

What we are talking about is the absence of a medium of communication between the men and women with a message and the men and women who need the message. Frequently of late we have had some fine messages in The Record from Brother Leonard and other missionaries. We are having them every week from pastors and secretaries and heads of departments in all our work. But nearly seventy-five per cent of our Baptist people in Mississippi do not get them because they do not get The Baptist Record. Isn't this a great waste of energy? Will not the pastors and all interested Christians in our churches help us to remedy this, now that we have on a campaign of enlargement?

Here is where our whole denominational work is halted, the program of Christ is held up. The people perish for lack of knowledge. And they are perishing at both ends of the line. If your gun only shoots a hundred yards, you can't kill a deer one hundred and fifty yards away. If two battleships are engaged in a deadly combat, one of them having guns with a range of a thousand yards and the other with a range of two thousand, a four year old boy can tell you which will win in the fight. Secular magazines have a circulation of a million. Do you know of any religious paper with a circulation like that? It is easy to see which one is getting its message to the people. Will you help us to get the message of the Kingdom of God to the people in your church? Our guns are too short. There is a vacuum.

Brother B. L. McKee of Noxapater assisted Pastor T. J. Miley in a good meeting at Mayton. Six were added to the church.

We rejoice that Brother W. E. Farr of Grenada is doing nicely after a serious operation.

It is said that summer tourists to Europe will spend more than half a billion dollars this season.

In an address by Dr. J. Wilbur Chapman these six reasons are given "Why some ministers fail": 1. Preaching with them has become a profession instead of a passion. 2. Because they use the wrong method of approach, the head instead of the heart. 3. Because they have departed from the Bible as authority. 4. Because they have lost the evangelistic note. 5. Because they have lost the note of authority in the pulpit. 6. Because they do not spend enough time in devotional study and private prayer.

Dowkontt, M. D., of New York, has published a brochure, which some of our readers possess, entitled, "The Deadly Parallel," in which he compares Paine's Age of Reason with Dr. Fosdick's Modern Use of the Bible, showing their striking likeness. "Both patronize and flatter Jesus," says Dr. Dowkontt, "but neither worships Him," to both He "was only a man like other men." Paine, according to the same authority, speaks of the stories of Elijah and Elisha as "lying" and "romancing," and Fosdick uses the words, "legendary," "ridiculous." Paine regards the miracles of the Bible as self-evident "fables," and to the other they are "incredible," "ghosts." The morality of the Old Testament is to the one "shocking," while the other is himself "shocked" by it. "Both of them treat the Gospels alike," continues Dr. Dowkontt, "Christ's genealogy to Paine is 'manufactured,' to Fosdick, 'radically altered.' The Trinity to the one is 'absurd stuff,' to the other 'arithmetical absurdity.'" "The angels are an outworn category."—Ex.

Not half of our young people go to college, but the colleges are a necessity to our denominational life and to the development of our Kingdom forces. A large percentage of our people do not go to church, and yet we cannot carry on the work of the Kingdom without the churches meeting regularly. A small percentage of our people ever attend a district association, but they have been a great aid in eliciting, combining and directing our energies in the furtherance of the gospel. A still smaller percentage of our membership attends the State Baptist Convention or the Southern Baptist Convention; and yet they are necessary to our program of world evangelism and all our ministry to the needs of men. Not half of the Baptists of the South ever see a Baptist paper; but there can be no intelligent cooperation without the papers. How much better it would be if all went to church, big crowds attended the associations and conventions, and the number of young people in the colleges were doubled. What a difference it would make in the intelligence, spirituality and efficiency of our people if they all read The Baptist Record. Will you help us to put it in all the homes? It will help all of these other agencies of the Kingdom of God.

Prof. E. O. Sellers sends an interesting article from Switzerland, which will appear next week. He has been in Belgium, Germany, England, Scotland, Ireland, Switzerland and Italy. He will speak at the dedication of the new organ in Ninth Street Church, Cincinnati, in September, and reach New Orleans in time for the opening of the Institute session.

Pastor J. A. Green had Brother Spurgeon Wingo of Louisiana with him in a meeting at New Zion Church, Walthall County. Fourteen were baptized and two added by letter. The meeting was preceded by a music class of 106 led by B. K. Knight for ten days. Brother Green is pastor also of Bogue Chitto Church in Louisiana, giving half time to each of these two good churches. The budget helps to do the work in his churches.

We have read with great pleasure the new book by Dr. O. C. S. Wallace, pastor in Baltimore, entitled "As Thorns Thrust Forth". We know the author as a man of God, a whole-hearted and wholesome Christian and true minister of Jesus Christ. The chapters of this book are delightful and helpful reading, stimulating everything that is good in us and helping to correct much of the evil. There is a kindly play of humor throughout that makes it easy reading. We shall be glad if our people avail themselves of reading this book, published by the Sunday School Board in Nashville.

We do not know of any man among us who has lived the Christian life more beautifully than our beloved Brother H. L. Johnson, who passed away last week. God gave him length of years and he filled them with service to the end. Unselfishly he and his companion gave their lives to help others and promote the Kingdom of God. She preceded him to glory by a few years. He worked at the business of being a pastor in country churches and was a genuine missionary and evangelist. The Lord gave him a large family and they were trained for Christian service and have proved helpful in the furtherance of the gospel. We thank God upon every remembrance of him and pray that our Father may continue to bless them with great joy in his service.

There are specialists and specialists. The Sunday School Board has a way, when a man has proved his worth in any particular field of employing him and letting him devote himself exclusively to that field. This was done in the case of Dr. E. P. Alldredge and Dr. P. E. Burroughs. The result is books in their specialties which are needed everywhere. Two of these books are recently out. Dr. Alldredge is the author and compiler of the New Southern Baptist Handbook. It is a collection of facts about Baptists and their work that everybody ought to have, and is indispensable to preachers. The book by Dr. Burroughs, "Growing a Church", will help any church to make a full proof of its ministry. The price of the first book is \$1.00 for the leatherette and .50 for the paper binding. The second can be had for .75 in cloth or .50 in paper binding.

SUPER-ANNUATE, AND SUPER-ANNIHILATE

By L. E. Hall

The former of these words means, to pension because of age or poor health. Our Methodist people super-annuate their old ministers. It seems that they have no age limit, but are controlled more by the physical condition of the one whose case is considered. It means to retire him so far as regular work is concerned. He goes into retirement with the assurance that his denomination will furnish him with the means of living. They are not AN-NI-HI-LA-TED, but suspended. I have heard of some cases in which a dear old brother would not agree to SUSPEND. I heard of an instance where a conference was told, "You want me to quit preaching the gospel. I won't quit. I have preached it all over this country. I'll preach it from the rivers to the end of the earth."

We Baptists have a different way of disposing of these old "war-horses". We super-annihilate them. One of the definitions of annihilate, is to reduce to nothing. It is notoriously true that some of our old brethren won't "reduce". Some of them get larger, continually. These great big old rascals just keep right on, growing. True, they are not fed, that anybody knows of, but still they "laugh and grow fat", just the same. Instead of singing, "Oh to be nothing, nothing, only to lie at His feet", as younger ones do, they press right on toward the mark, for the prize. Preach. Bless your life, that is their business. I have listened at some of them, who it seemed to me, could preach the bark off of a tree, if such a thing were possible. They have not gone down and mixed with the world, the flesh and the devil, in order to be "up to date", but the WAY of life is very plain to them. "The law of the Spirit of life, in Christ Jesus, has made them free from the law of sin and of death", and they know it. They know how to tell others about it, and they are not at all disturbed about what this be-deviled, fool world thinks of themselves or their Master's Word.

Another definition of, annihilate is, to put out of existence. Here the beloved churches and the brethren, find more trouble. Some of these old brethren won't PUT. They still want to exist. On this particular point they are very hard-headed. An old Baptist preacher and an old Baptist church are very much alike, in this respect. I have seen Baptist churches that seemed to be as dead as a door nail. It looked as though all that was necessary was the funeral, but about the time the devil was ready to raise "Hark from the tomb", the old church would have a real revival, and such a move as was made by that old church was wonderful to behold. We once had an old cat. His age and his mischief were his outstanding characteristics. We decided to "put him out of existence". We thought we had, and carried him a considerable distance from the house, and threw him over the fence. In a very short time, we heard a strange mewing, of a cat. I went to the door to see what was there. It was old Tom. He was not willing to be PUT. I have never tried to PUT old Tom "out of existence" since. Because, First, it is wrong. Second, it don't pay. Third, it is not God's way.

Our Methodist people take care of their worn and aged brethren. What they have or have not, cuts no figure in the support they give them. It seems to me that this is right. After the toil and sacrifice of years, in the service of their Master, to require them to pauperize themselves in order to receive a small amount, just enough to enjoy starvation, by degrees, it seems to me, would be an expression of the basest kind of ingratitude. Again, to make them dependent on their children for the means of living, implies an inconsistency too gross for me to attempt to describe. It is well known that in many instances, our old brethren, were compelled to have their children subjected to privation and neglect, in order to meet their appointments to preach to

the children of others. To leave them, in their old age, dependent on their children, after spending their lives, in the preaching of the gospel that is God's power to save, from hell, the souls of the children of others, means something that words won't express. It is too black too low down for any words at my command.

Those who now receive thousands of dollars a year, for the service they give to churches, know nothing of the sacrifices that were made by many of these old preachers, and sad to say, it appears that many of them care as little as, or less than, they know.

If any furloughs, or discharges, were ever issued to soldiers in "The Army of The Lord", the blessed Bible has not told us about it. Some of us don't want either. More, we are not going to have either. We are not going to be super-annuated, nor Super-annihilated. We have taken unto ourselves, the whole armor of God. We will never lay it down. We will never take it off. It is riveted on us. It will stay there until death shall make it no longer useful.

THE EDUCATION BOARD ONCE MORE

By Geo. W. McDaniel

The discussion of denominational policies should be free from bias and above selfish interests. The injection of personal feeling is entirely out of place.

If we settle our divisive questions right they must be presented dispassionately and considered impartially. He who resorts to innuendo, who indulges in personalities, who employs epithets, who impugns motives, unwittingly betrays the attitude of his own mind. At last nothing should weigh with our people but the truth, and nothing else will weigh with an intelligent Christian constituency.

Brethren who have steadily supported our common work are not to be estopped from discussing the question of discontinuing the Board by having wrong motives attributed to them. They have equal rights with those who draw salaries from the Board, they are consciously led to take their course by their convictions as to what is best for the denomination, and they intend to speak their minds freely but fraternally and "with malice towards none."

Passing by the personalities in the article by the Secretary of the Education Board, which personalities were deleted by some editors, and coming to the points at issue:

1. I reaffirm the statement that the Southern Baptist Convention owns the Theological Seminaries and the States own the schools and colleges. This is as it is and as it ought to be. No exception to that statement has been, or can be, named.

2. The Secretary's reply to "Some Facts" seeks to minimize the cost of the Education Board to the Convention and says the cost of operation of the next year will be "about \$10,000." Well, why did it cost over \$17,000 last year and over \$25,000 the year before? Has the Board wasted the Denomination's money? How will this reduction in operating expenses be effected and what worthwhile work will the Board perform? The tabulated expenses of the Board last year were:

Operating Expenses:	
Executive Salaries.....	\$9,600.00
Office Salaries.....	1,375.95
Extra Work.....	102.25
Office Rent.....	390.00
Printing.....	1,858.87
Postage.....	410.11
Advertising.....	532.67
Telephone and Telegraph.....	205.35
Bond Premium.....	90.65
Auditing.....	240.00
Office Supplies.....	197.13
Traveling.....	881.15
Water.....	8.25
Board Meeting Expense.....	897.62
Picture Machine.....	373.61

Contribution.....	83.33
Fire Insurance.....	15.18
Petty Cash Items.....	40.00
\$17,302.01	

Bear in mind that these figures do not include any interest or sinking fund. Furthermore, \$10,000 saved by an elimination of a superfluous Board is not a bagatelle.

3. It is astonishing that the plan of relaying money from the States to the Seminaries is sought to be justified on the ground that "it gives the Convention a complete report of its gifts to education and saves the Convention both time and expense." If that be true, there ought to be some central agency through which the states would relay their funds to the Home and Foreign Mission Boards in order that the Convention might have a complete report of its gifts to missions. In fact, the Seminaries report directly to the Convention and to print their receipts in the Education Board's report is a duplication which enlarges the minutes, already too large. How are time and expense saved by sending a check from the State Treasurer to Birmingham and the Education Board, depositing that check in its account, drawing its own check for that amount and sending it to Louisville?

4. The claim that "laymen who are the largest givers among us" "approve the operation of Ridgecrest" is questioned. It would be refreshing to have these men named, men not officially connected with the Board. Perhaps they will speak for themselves. Then their names could be put in a column by the side of those laymen who do give largely and who have expressed their disapproval of the policy of the Education Board.

5. The receipts of the hotel at Ridgecrest are cited as lacking only \$1,382 of off-setting the money used there. To be sure, if it is proper for the Southern Baptist Convention to run a hotel this is a proper offset. But even that takes no cognizance of the time given to Ridgecrest by the Board's employees who reside in Birmingham, and rightly chargeable to Ridgecrest, or of the \$68,348.13 charged to "Ridgecrest Development" the past year or of the \$1,779 "Excess Expenses" on the camp run in connection with Ridgecrest. Furthermore, letters are written by the Secretary to Sunday Schools, etc., over the South appealing to them to send representatives to Ridgecrest and pay their expenses. This money is the Lord's.

6. It was asked who would give the bonded indebtedness, \$345,000 for Ridgecrest, which is listed as five sixths of the Board's assets. The Secretary evades that question and would have us believe that Ridgecrest is worth \$700,000. To my thinking this valuation is exaggerated, is highly inflated. The over-estimation of assets and under-estimation of liabilities is hazardous in business and may be ruinous in the denomination. We ought to be done with financial overstatements in the Southern Baptist Convention. Following that course will put the Convention more deeply in the financial ditch. Let the issue between "facts" and "false facts" be decided by whether or not the Secretary is right about the actual value of Ridgecrest. A bona fide offer of \$700,000 will demonstrate that I am mistaken. I should welcome that demonstration. If indeed I should be mistaken and it is possible to secure \$700,000 for this property, by all means let it be sold and its debts paid and the remainder of the money used in some equitable way for the purpose for which the enterprise was begun, but in such a way as not to involve the Southern Baptist Convention in any further responsibility for its conduct.

It is said that the Education Board values its land at Ridgecrest at \$500 per acre. A letter just received from a Baptist says, "I own twenty acres at Ridgecrest. For three years I have tried my best to sell it for \$100 per acre." This is but one example of the extravagant claims for the Education Board. Another example of the Board's inflation is the valuation of Nuyaka School at \$80,000. The Board took over this property from the Wiley Brothers who had pur-

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chased it from the Government for something like \$7,000. A brother in Oklahoma, of successful financial experience, writes me as follows: "They paid too much for it. There is no kind of chance for the property selling for \$10,000. The land is cheap and the buildings will not be worth tearing down, I understand. The matter was projected without sufficient consideration and has been a means of irritation."

The Southern Baptist Convention had better put its feet on the solid earth of financial fact before it comes to grief. Some see the folly of the present course and others will see it. May it not be too late.

Ridgecrest is "a Baptist Zion City" in which the corporation can elect a mayor and other officials, and levy taxes up to \$3 on the \$100 "as in the city of Asheville." If one thinks the Convention ought to be in that kind of business he differs very radically from the convictions of those for whom I speak.

As to Umatilla: Here again the value of \$150,000 is exaggerated. Many got their fingers burned by the fire of land speculation in Florida. Some think the Convention should keep free from such entanglements. The Education Board agreed to run that Assembly. Experience shows that such commitments cost the denomination money. The story how Umatilla got under the management of the Southern Baptist Convention is quite interesting. The promoters of the enterprise carefully avoided the suggestion that the matter be taken up with the Executive Committee. Before the Executive Committee or Convention realized what was happening the Education Board had committed the Convention to that assembly in a contract that stipulates that all the money given by people in the county in which the assembly is located shall be used for permanent improvement. You may use money from a local community for the program of any of the many assemblies in the States of the South, but not so with Umatilla. The Southern Baptist Convention must finance it and any local contribution must be expended in permanent improvement.

The policy of establishing a school, or hospital or what not in a locality because a community wants it and proposes to give the denomination something for nothing has done us much harm. Shall we never learn better?

7. The "modesty" of the Efficiency Committee in expressing a mere "opinion" is cited against the assured conviction of the writer. The rank and file would be distressed to know the "inside facts" about how the Efficiency Committee's report, after it was printed and distributed, came to be changed so as to give the Education Board a lease on life. What some of us think about discontinuing the Board is spoken and written openly. We have nothing to conceal, and nothing to equivocate. We understand full well the price we pay for our convictions but we are willing to suffer the loss for what we conceive to be the welfare of our Southern Zion.

In the hearts of thousands of Southern Baptists it is deeply felt that the Education Board is not justified. Nobody has "killed" or wanted to "kill" the Board. It is dying of its own malady. The method of artificial respiration may prolong its life. For instance, it may be attempted to turn over to it certain functions of the Home Mission Board. That would be the height of folly. We do well to recognize that the development of State education is making unnecessary the continuance of some denominational schools that have fulfilled their mission. The course of events is towards a few well supported denominational schools supported by the Baptists in the several states. If we are wise we shall adapt ourselves to the conditions. We can not change them if we would.

Since the Southern Baptist Convention owns and administers no college or school of learning and since there is no indication that the Convention will at any early day change its policy in this respect, all that the Convention needs is a committee without a paid secretary, without of-

fices and other administrative expenses. This course would give due recognition to Christian education in its important relation to our kingdom work, would save us the heavy expense connected with the creation and maintenance of a Board, and save us also from the added peril of having a Board with no distinct administrative function looking around for something to do in order to justify its existence. It could only find something practical to do in the way of administering in Christian education by unjustifiable interference with the states who have been doing this work ever since the denomination began it in an organized way and who are still conducting it. So far as public education is concerned, the Convention can utter its voice at any time it thinks proper to do so and so far as prompting legislation in the interest of public education is concerned the states can do this work far better than the Convention. Indeed any attempt on the part of the Convention to intervene would likely be resented all over the South.

A proposed Southwide University fostered by the Education Board is utterly impracticable. When all the colleges are struggling as they are it seems dreamy to suggest a University that would, if it succeeded, drain their already meager finances.

The maintenance of a Southwide Board to create an "educational conscience" among Southern Baptists is unwise and unnecessary. That consciousness has been growing without the aid of the Board and will continue. Other denominational agencies can and are furthering denominational education better than the Education Board. Southern Baptists have enough organization without this fifth wheel.

Let no one who is willing to be just charge that those of us who believe that the Education Board has no administrative function in the work of the Southern Baptist Convention, are either hostile or indifferent to the great cause of Christian education. We believe in it and will foster it in every judicious way open to us. With all our schools and colleges already owned and controlled by states, opportunities for helping this great kingdom interest are continually present with us and we are using them. Our abiding and enthusiastic interest in this work does not, however, make it necessary for us to advocate the continuance of a superfluous and expensive Board of the Southern Baptist Convention whose relation to the whole business of education in the South must be largely academic and indirect.

To be quite frank, the Education Board is both a liability to Southern Baptist Education and to the Southern Baptist Convention as a whole. Why will brethren who love the whole persist in endeavoring to keep alive a part which is impairing the health of the whole?

We thank the good ladies of the W. M. U. all over the state for the subscriptions we have received. We cannot write you each one a personal letter but assure you we appreciate every subscription. We are trying to get the paper into 60% of the Baptist homes by October.

The following churches have been added to the "Honor Roll" since it was published: West Point Baptist Church, Sidon Baptist Church, Weathersby Baptist Church. In Honor Roll the church given as Peoria should have been listed as Mt. Vernon. We are glad to make this correction.

Mrs. M. A. Cole, of Houlika, Miss., sends in her subscription and says that her Bible comes first and then her denominational paper. She finds many good things in the paper. She is in her 80th year and loves her church. We deeply appreciate the good things she says about The Record and wish for her many more years in the work of the Master's Kingdom.

Of 12,000 names in Who's Who In America it is said that 1,200 of them are children of preachers.

LITTLE SISTERS By Louis J. Bristow, Superintendent

They were sisters, about six and eight years of age, respectively. Both were deformed from birth, one in her spine, and the other in her hips. Both could walk,—after a fashion. They were daughters of a poor laboring man. A neighbor, who also had two little girls, both of whom were perfect physical specimens, became interested in the crippled children. He thought a great deal of the contrast exhibited by the association of his daughters with those of his poor neighbor. The question arose in his mind whether he could not do something for the deformed playmates of his own fine children. He took it up with the Baptist Hospital in New Orleans. The neighbor was not a rich man, but he was willing to help pay the necessary cost of hospitalization for the little girls. It was arranged for him to pay the cost of the X-Ray plates, plaster casts, and braces. The hospital would bear the rest of the cost.

So that is how the two little crippled girls came to be in the Southern Baptist Hospital. The cost of such cases is quite heavy, for they are long drawn out. The children first came to us about a year ago. They are making good progress, and the surgeon promises a complete cure for both in about another year.

These two cases will cost us about \$1,200. Are they worth it? For it is Southern Baptist money we are spending. But the kind hearted neighbor, whose two little girls were given him of God in a perfect state of physical being, has the satisfying consciousness of having been the agent through whom his little neighbors have been blessed. Is this work worth its cost?

Suppose they were your daughters?

BRIGHT LIGHTS ALONG THE SOUTHERN BAPTIST HIGHWAY Eldridge B. Hatcher

The Southern Baptist sky is dark, but many bright lights flash along the way. Space permits the mention of only a few.

1. The triumphs on our mission fields.
2. A host of trained missionary volunteers.
3. Our Christian schools. Never were they so splendidly equipped and useful as they are today.
4. Magnificent church and Sunday School buildings in almost every portion of the South.
5. Our Education Board. Some honored brethren consider it a barnacle on our Baptist ship and this paragraph is no arrow aimed at them. But I can not help rejoicing that our great Convention, with its rapidly increasing educational problems and opportunities has such an agency. Its running expenses are small and its outlook tremendous.

6. The Ridgecrest Assembly and the Winter Assembly in Florida. Here, too, honored brethren find occasion for criticism. But I can not keep back a shout as I read the tidings, from these places, of Biblical instruction and study, denominational conferences, gatherings of Baptist laymen and of our young people, and many other such educational and inspirational features,—all operating in a delightful environment.

7. The New Orleans Baptist Hospital. This, too, is a target for many arrows. But I can not keep from remembering the years through which, as a boy and youth, at denominational gatherings I heard dolefully dinned into the ears of the delegates the fact of the closed door of opportunity at New Orleans. Year by year we were told that the Home Mission Board was, with its little available money, tugging at that door. In that mightily strategic city and I kept dreaming of the new day for Southern Baptists when that door would open. It seemed too rich a triumph to hope for.

And, lo, the door has been flung wide open by our Home Mission Board and there today stands that great Baptist Hospital stretching out its hands of mercy over that populous section and lifting the Baptists into an imperial position for

(Continued on page 6)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

IS THE ASSOCIATION MAKING GOOD?

The District Association among Baptist churches is one of the things that has arisen as a method of meeting a need, a means of greater efficiency in doing Christian work. Being a question of method it is always optional with a church as to whether it will go into an association. Membership in an association is not like membership in a church. You may elect to join an association or to stay out. Not so in a church. We speak of a church as being a "voluntary association of baptized believers, etc." But it is only voluntary in the sense that any Christian duty is voluntary. The church is the body of Christ and a man disobeys God and is living a life of disobedience who is not a member of a church. Not so with an association.

The church is a divine institution. The association is a human institution or agency, just as a church clerk, a church committee, a Sunday School class, a missionary society in a church or out of it, or a B. Y. P. U. If these serve a good purpose, well and good. Have them and use them. If not, then throw them overboard.

The district association originated in the desire of those in the churches for a larger fellowship, the desire to give expression to the sense of fellowship and oneness of life and purpose. It strengthened and developed Christian love and Christian activity. For be it remembered that fellowship looks both ways. It is both receiving and giving. It is a sign of oneness and a means of larger service. It meets the needs of our souls in satisfying the desire for fellowship and it helps us better to meet and satisfy the needs of others.

In the days when intercourse was more difficult and less common it was greatly valued. Crowds went and stayed. At that time the tasks undertaken by the churches were more limited, and the association met the demand. Then came the larger tasks, of missions and education and support of the needy. And the conventions came into being. Is the association still needed? Does it fill a necessary place in our life and work?

We do not hesitate to say that it is as necessary as ever to the proper functioning of our churches. There are two reasons why the State Convention and the Southern Baptist Convention cannot take away the necessity of the district association. They are these: The vast majority of our people can never attend a convention; and the convention is more and more a place for transacting mere routine business. The distance, the time and expense will keep most people from going to a convention. And the problem of entertainment will always limit the attendance. Most people will never see a convention. But they can go to a district association. They can go both days and do not need to spend a night away from home. It is easy to go and come, and no expense is attached to it.

The business of a district association is educational. By this we mean that the purpose is

that the people may be better informed. This is done by social contact, by preaching and by discussion of the various phases of the work. It has no business in the ordinary sense. That is it does not of itself carry on any missionary, educational or benevolent work. It has no salaried men employed, no institutions of its own. It does not conduct any lines of business as the conventions do. We do not have one in Mississippi, so far as we know, that has an executive committee that is doing anything. They have nothing to do.

So that their mission is educational. We come together to learn, for information and inspiration that we may do the work better in our churches. Here is our field and our opportunity. We must cram these hours full of information and inspiration to our people. We must go to these associations and get all our people to go. The churches are impoverished because of the lack of these informing discussions and reports. The meeting place should be crowded with people from all the churches, hungry to know more about the work. Let's get the people to go to the association.

And when we get there, let us not waste any time. Don't take up too much time in organization. Don't hang around on the outside. Don't let the moderator hem and hesitate on his job. Keep things moving. Don't let a few brethren delay the procession by holding a private consultation around at the front, while business halts. If people see that nothing is doing they will begin to get up and go out, and it is hard to get them back. Let brethren who write reports or make speeches prepare well beforehand. Don't wait till you get on the ground. Don't kill time. Be prepared and keep busy. Keep things going and the association will make good.

MUCH LEARNING AND NO TRUTH

In Paul's Second Letter to Timothy he gives a description of the "grievous times" that shall be in "the last days". We are not expert in determining "the last days", but he says some interesting things about the character of the people, some of which are so painfully descriptive of our time as to make us take very serious notice. We pass over the most of it (2 Tim. 3:1-7) and look at only one thing he mentions: "ever learning, and never able to come to the knowledge of the truth". How descriptive of our day.

There was never a time when as much money was spent on education. The world never saw before a small fraction of the amount invested in buildings for schools, colleges, universities of every sort, public, private, state, denominational, technical, professional, practical, industrial, every sort that man has conceived. Taxation for their support has gone beyond the dreams of former days. In our denominational budgets they are the largest items. We are not here criticizing, but merely stating what everybody knows to be a fact. Probably the largest items in any man's tax receipt is for education. We are not opposing it; we believe in Education.

What we are saying is that more money, more time, more energy are spent in Education than was dreamed of a few years ago. More people are employed in it by far. The number of high school pupils, and the number of college students have doubled in the last few years. Intellectual avidity is at the crest. We are all wanting to go to school. Mothers and fathers, grandmothers and grandfathers are listed among college students, and among the annual graduating classes. We are pushing and crowding one another in the effort to go to school and "finish". What is the aim and end of all this? Is it just to get a diploma, to be counted as educated, to attain to a degree? Are we like the mob at Ephesus; the greater part of whom knew not wherefore they were come together? What have we got when we get an education?

Again, dear brother, let us say we are not opposing Education. But Education is at best only a means to an end. It is not the end. The real

purpose of all this ought to be that we may know the truth. Knowledge of facts is not sufficient. If this does not lead to the eternal verities, the knowledge of God, all is vanity and vexation of spirit. Many graduates of colleges do not know truth when they meet it in the road. There is more intellectual confusion today than ever before. Men cannot think straight. There is more moral obtuseness than ever before. There is more spiritual uncertainty than a generation ago. The world is in confusion. We may be ever learning and never able to come to the knowledge of the truth.

Or take another line of intellectual activity. Outside the school-room and above the school-room, the greatest source of information today is the printing press. Books, popular magazines, technical journals, newspapers have multiplied even faster than school-houses. And readers of these have multiplied faster than the number of publications themselves. Many single magazines have millions of readers. Many daily papers have hundreds of thousands of readers who read them assiduously every day. Nobody is satisfied without knowing what is being done and said and thought and taught in the world today. Not to read is to be next to an imbecile. All have an intellectual curiosity or hunger that must be satisfied at any cost of time and money. We fill ourselves with the contents of these things that come from the press with the regularity of the Sun. AND TO WHAT PURPOSE?

Is it another instance of "ever learning and never able to come to the knowledge of the truth"? What do we get from it? What deposit of truth? What that sets the life and soul on its way? How much more do we know of things imperishable? How much of the knowledge of God? We are not here seeking to minimize the good that is derived from ordinary reading. But surely it cannot be with us a mere intellectual pastime.

Now we have a most serious word which we wish might be passed on to those who are not apt to read these lines. The religious paper has a definite mission, a serious mission, a mission from God. It may be a voice in the wilderness of confusion caused by so many contestants for the time and attention of readers. But its office is to seek the truth and teach it. It is an interpreter. An interpreter of events, with a view to a better knowledge of God. An interpreter of the Bible in view of present day needs and conditions. Its mission is to help people to come at the knowledge of the truth, the truth of being, the truth of their relation to God and the world and the work of God in the world. Its mission cannot be overlooked by anybody interested in the welfare of souls. Those who read only secular papers may be ever learning, but they are not coming to the knowledge of the truth. If you are genuinely concerned about the spiritual development of the members of your church, help us to get them interested in reading the religious paper.

One of our exchanges is already raising the alarm about the expense of the Executive Committee of the Southern Baptist Convention, before the work has fairly started. It makes an unjust comparison between the expense of the Committee last year and this year, overlooking the fact that the Executive Committee this year is doing the work of the Program Committee of last year. Last year the expense of the Program Committee was about \$40,000 whereas the Sunday School Board which bears the expense this year appropriated only \$18,000 for this year's expense of the Executive Committee. It may be necessary to increase this amount before the year is over, but this shows that effort is being made to reduce expenses. Let us not judge anything before the time, nor criticize anything before it happens. Better not be like calamity looking for a place to happen.

The Foreign Mission Committee of Southern Presbyterians has been instructed to cut its budget down by \$100,000.

Dr. Spencer Tunnell resigns the care of Broadway Church, Louisville, Ky., and will seek health through rest at Cleveland, Tenn.

Dr. A. J. Barton, who was Executive Secretary of the Program Commission of the Southern Baptist Convention, has accepted the Superintendency of the Church Building and Loan Department of the Home Mission Board and will make his home in Atlanta.

Pastor P. E. Cullom writes that Williamsburg Church had a great meeting. The Holy Spirit mightily worked and the people rejoiced. Five were added to the church. Brother Jewell Kyzar, brother of J. R. and cousin of W. W., preached to the delight of all.

"And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world; which came to pass in the days of Claudius. And the disciples according to his ability, determined to send relief to the brethren that dwelt in Judea: which also they did, sending to the elders by the hands of Barnabas and Saul." (Acts 11:28-30.) And that's the way many churches in Mississippi have done for their brethren in the flooded area. That was a pretty good church at Antioch. No wonder they were the first to be called Christians. They deserved it. And it didn't interfere with their mission work, for it was of this church it was said, "And as they ministered to the Lord and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then when they had fasted and prayed and laid their hands on them, they sent them away."

Dionysius the Areopagite! Wonder what ever became of the old judge. Oh, I guess he got to heaven, but he didn't seem to cut much figure here on earth. And yet his name was considered worth recording in the Bible. You remember he was one of the few converts under Paul's preaching at Athens. Dionysius the Areopagite! That is he was one of the senate; the council that assembled on "Mars Hill" to conduct the legal and civil business of the city. He belonged to the upper ten. He was considered a good catch. He and Damaris. Glad they were saved, but they never seemed to amount to much. His chief distinction was that he was an Areopagite, a ruler. He and "a woman named Damaris", rather indefinite description, but she seems to have been distinguished too. But even Luke seems never to have heard anything more about them. At Philippi Paul went out of the city by the side of a creek, where he "supposed there was a place of prayer". They had to hunt it up. They found a few women, the leading one a pack-peddler, a seller of purple dyed stuff. But a good church was started in Philippi, what with this saleswoman, a slave girl and a tough sort of jailer. A good generous church was started. And Paul wrote them a letter and speaks highly of them. He even writes to other folks and tells them how generous these "Macedonians" have been. But if ever anything more was done in Athens, the Bible doesn't tell us about it. Dionysius seems to have disappeared. We once held a meeting in a Louisiana town; stayed in the home of the judge of the district, and prayed the Lord to save this leading citizen. The Lord didn't do it. But the Lord saved his old bachelor brother, who was a very ordinary looking man. He came humbly into the church with some women and a few others. They have a good church there now, although there was none before. The Lord knows who will do the work. But Judge Dionysius of Athens, somehow we have lost sight of him. "Not many mighty, etc."

Convention Board Department

R. B. Gunter, Corresponding Secretary

TIME AND PLACES OF ASSOCIATIONAL MEETINGS

Association	Time	Place
Tippah Co.	Aug. 31-Sept. 1	Pine Grove Church.
Trinity	Sept. 3-4	Wake Forest.
Lafayette Co.	Sept. 6	Harmony Church at Harmontown.
Madison Co.	Sept. 6	Farm Haven Church.
Jackson Co.	Sept. 6	Moss Point First Church.
Lebanon	Sept. 7	Lumberton Church.
Marshall Co.	Sept. 7	Clear Creek Church.
Benton Co.	Sept. 7-8	Flat Rock, 3 miles W. Blue Mountain.
Lee Co.	Sept. 8	New Macedonia Church.
Alcorn Co.	Sept. 8-9	Hinkle Creek Church.
Prentiss Co.	Sept. 8-9	Booneville Church.
Monroe Co.	Sept. 8-9	New Prospect Church.
Hancock Co.	Sept. 10	Napoleon Church, 3 miles N. Logtown.
Union Co.	Sept. 13	Pleasant Ridge Church.
Calhoun Co.	Sept. 13	New Providence, 6 miles S. Vardaman.
Grenada Co.	Sept. 14	Providence Church.
Coldwater	Sept. 14-15	Hernando Church.
Yalobusha Co.	Sept. 14-15	Mt. Gilead, 6 miles N. Coffeeville.
Lauderdale Co.	Sept. 14-15	Mt. Horeb, 8 miles S. Meridian.
Oktibbeha Co.	Sept. 15	Bethesda, near Crawford, Miss.
Pontotoc Co.	Sept. 15-16	Algoma Church.
Sunflower Co.	Sept. 15-16	Ruleville Church.
Bay Springs	Sept. 21	New Concord Church.
Tate Co.	Sept. 22	Strayhorn Church.
Pearl River Co.	Sept. 22-23	Olive Church, 4 miles W. Lumberton.
Neshoba Co.	Sept. 23-24-25	County Line, 3 miles E. Union, Miss.
Lawrence Co.	Sept. 28	New Hebron.
Rankin Co.	Sept. 28	Rock Bluff Church, Daniel, Miss.
Zion	Sept. 28-29	Fellowship Church at Bellefontaine.
Choctaw Co.	Sept. 29	Mt. Pisgah Church.
Tallahatchie Co.	Sept. 29-30	Sumner Church.
Oktibbeha	Sept. 30	Herbert Church, Neshoba Co.
Liberty	Oct. 1	Liberty Church, Sumter Co., Ala., Kewanee, Miss.
Holmes Co.	Oct. 4	Pickens Church.
Simpson Co.	Oct. 4	Beulah Church, 3 miles E. Magee.
Carroll Co.	Oct. 4-5	Vaiden Church.
Jones Co.	Oct. 4-5	Shelton Church, 5 miles W. Mozelle.
Leflore Co.	Oct. 4-5	Itta Bena Church.
Tishomingo	Oct. 4-5	Union Church.
Scott Co.	Oct. 5	Spring Hill Church.
Pike Co.	Oct. 5-6	Silver Springs Church, 14 miles S. E. Magnolia.
Union	Oct. 5-6	Fayette Church.
Franklin Co.	Oct. 6	Lucien Church.
Bolivar Co.	Oct. 6	Duncan Church.
Yazoo Co.	Oct. 6	Holly Bluff Church.
Covington Co.	Oct. 6-7	Sanford Church.
Chickasaw Co.	Oct. 6-7	Amity Church at Sparta.
Perry Co.	Oct. 6-7	New Augusta Church.
Winston Co.	Oct. 6-7	Gum Branch Church, 10 miles N. Louisville.
Columbus	Oct. 7	Hebron Church.
Itawamba Co.	Oct. 7-8-9	Providence Church.
Marion Co.	Oct. 7-8-9	Bunker Hill Church.
Deer Creek	Oct. 11	Belzoni.
Copiah	Oct. 11	Hazlehurst.
Panola Co.	Oct. 11	Crenshaw Church on Y. &

M. V. R. R.	
George Co.	Oct. 12-13—Agricola Church, 10 mi. S. Lucedale.
Smith Co.	Oct. 12-13—Oak Grove Church.
Mississippi	Oct. 13—East Fork Church, 15 mi. W. McComb.
Harrison Co.	Oct. 13-14—Handsboro Church.
Hinds Co.	Oct. 13-14—Terry Church.
Walthall Co.	Oct. 13-14—Crystal Springs Ch.
Leake Co.	Oct. 14—Cedar Grove Church.
Lincoln Co.	Oct. 14—Norfield Church.
New Choctaw	Oct. 14—Hopewell, 7 mi. E. Walnut Grove.
Wayne Co.	Oct. 14—Waynesboro Church.
Kosciusko	Oct. 14-15—Ethel Church.
Greene Co.	Oct. 14-15-16—Washington Church, Neely, Miss.
Montgomery Co.	Oct. 18—Bethlehem Church.
Newton Co.	Oct. 19-20—Mt. Pleasant Church.
Jeff. Davis Co.	Oct. 21—Bassfield Church.
Riverside	Oct. 20—Eureka.
Clarke Co.	Oct. 20-21—Oak Grove Church.
Kemper Co.	Oct. 21-23—Antioch Church, 7 mi. E. DeKalb.
Noxubee Co.	Oct. 30-Nov. 1—Vernon Church.

In an article published in some of our exchanges Dr. L. T. Bristow shows by quoting from Southern Baptist Convention Minutes that the Maryland brethren in their state meeting sent a memorial to the Southern Convention in Kansas City, praying that a separate agency be created by the Convention to handle the whole hospital business. In accordance with that request the Convention did establish the Hospital Commission. And now comes Mr. Eugene Levering, whose name was signed to the original Maryland Memorial, seeking to destroy the very thing he asked to be created. You can't make some people happy.

Deacon R. E. Burt, mayor of the city of Dallas, said: "Will you say for me that during the ten years that I have been president of the Executive Board and director of the Baptist Standard, I have learned that the Baptist Standard is our greatest single agency in building and supporting our denominational institutions; and I urge my Baptist brethren to place the Baptist Standard in every Baptist home. I have learned, too, that the most generous response to the appeals from our denominational agencies and institutions has come from those homes into which the Baptist Standard goes. Tell them to count me in with them in this program to place the Baptist Standard in at least sixty per cent of our Texas Baptist homes."

The editor spent more than a week with Brother J. A. Rogers, pastor at Smithville et al. in a gracious meeting. This is in a prosperous community, with a new brick veneer church building. Everybody knows Brother Rogers to be a lover of the Lord and of His Book. And he preaches it in the pulpit and out. He has done more preaching and gotten less for it than almost any man we have known. He gets his living mostly on his farm at home near Amory. As he says, his wife stays at home and makes a living while he preaches. I can testify it is a good living, for I have eaten at her table. There were twelve additions to the church, most of them by letter. They had a great ingathering last year when Brother T. T. Martin was with them. I have never seen people listen better, and they said they got much good from the meeting. They treated the visiting preacher right and they will probably go from one-fourth to half time.

(Continued from page 3)

gaining the hearing of that priest ridden country. Vicksburg was only one city, but its occupation, by the Northern Army during the Civil War, sent its thrill of woe throughout the South because its capture affected the nation. Baptist victories in New Orleans will repay the Convention for all its sacrifices.

8. The Baptist Bible Institute. Another signal triumph for our Home Mission Board. And think what a fountain of evangelism and kingdom building it is proving for that entire section.

And yet Southern Baptists are permitting this great institution to suffer and to face disaster for the lack of a few thousand dollars per year, while we look coldly at them for not having enough money to keep up their work.

9. Our Convention Executive Committee. Its gifted secretary, Dr. Austin Crouch, has his master-hand on the throttle, and its members are unusually level headed and competent.

10. Our powerful promotional committee. Our editors and secretaries join with the executive committee to form this larger body. What a force! What a task! The promotional work is the supreme need of the hour now for Southern Baptists. How fortunate therefore that we have such a committee, and how eagerly Southern Baptists are awaiting the bugle blast of its promotional program.

11. An earnest company of laymen,—and ministers also—who keep before us warnings as to our denominational perils. Many of these laymen are among the South's leading business men. They are true friends of the cause and we should give careful attention to their warnings, lest we plunge blindly into extravagances.

12. Our vast material wealth. Our debts are considerable, but the financial resources of Southern Baptists are mammoth.

13. The latent possibilities of love and liberality among Southern Baptists. They only wait to be set aflame.

These are only a few of the many lights along the highway. If there was ever a time when Southern Baptists should take more stock of their faith than of their fears, it is at this juncture.

There are two attitudes which we may now take. We may count up our debts and expenses and call for a retreat. Or we may catch sight of the heights and catch fire for an advance all along the line, not in expenditures, but contributions. We can best get rid of debts by starting a deluge pouring into the treasury. Therefore, let us concentrate upon that effort. Southern Baptists have millions upon millions and our present challenge is to fire the Southern Baptist heart. It is more a problem of dynamics than of mechanics. We can not kindle the fire by elimination-operations. We may thereby please some, but wound others, and thus may not help our cause.

Southern Baptists are not giving hilariously. Why? "They do not like our program" you say. Well, if we keep cutting at any program long, dissatisfaction will grow into an epidemic. Although the objectors to the budget may designate their gifts for their favorite causes, yet the contributions are receding.

Let us not project expenditures for which we have not the money clearly and positively in sight. Surely our recent experiences must have taught us that lesson. But, as Dr. Bateman said at the Convention, "The best defense is often a charge".

Southern Baptists will never go forward until they shake off their present pessimism and sluggishness. They have faced the two reports of the twelve spies and, alas, have adopted the report of the ten.

The cause of our troubles, in the opinion of this scribbling dust, is not our debts, nor the creation of any hospitals or boards, but the diminishing contributions; and the root of this is the present ingratitude and selfishness of Southern Baptists. The Southern Baptist resurrection trumpet needs to be sounded.

Let us heed the warnings of brethren against expenditures beyond available funds. Let us also hold and utilize the boards and agencies which we have gained and then let us all agree that the one monumental need of the hour is that, in a concerted, enthusiastic movement, our pastors shall, by God's help, set their churches aflame with genuine love for Christ and with a yearning to help him carry out his world program. The Convention's battle-field is a local church and it is the pastors who must win the victory.

Oh that God would set ablaze the Southern Baptist heart and burn up its pessimism and kindle a flame of liberality that would grow into a conflagration that would spread throughout the South and send its light across the lands of heathenism.

KEEPING ON THE MAIN TRACK

By President E. Y. Mullins, Louisville, Ky.

I was prevented by sickness from having any direct part in the recent Convention in Louisville. But I have read with great interest the discussions which have followed in our denominational papers.

I greatly fear that these discussions, while valuable and necessary to bring us into a final unity of view, are definitely tending to produce confusion and doubt in the minds of thousands of pastors and laymen, and this will certainly injure the causes we all love and result in a shrinkage in receipts.

I am venturing therefore to offer a few suggestions on matters of recent debate with a view to calling attention to the supremely important point that we should keep on the main track and not allow our chief interest to be shunted to any of the side issues or subordinate questions now under consideration.

The Executive Committee

In my opinion the appointment of the new Executive Committee with enlarged duties was the most important forward step taken by the Convention since the Seventy-Five-Million Campaign was launched in 1919. The Convention was drifting. Many of its relationships were poorly defined, or not defined at all. No one could speak for it on important matters between annual meetings. I could name many points to illustrate what I mean, but it is not necessary. An executive committee can render splendid service in many directions. The Co-operative Commission rendered fine service, but it was limited in its duties and functions and could not take the place of an executive committee. The wonder is that the Convention has continued so long without even greater confusion in its affairs in the absence of any authorized spokesman between annual meetings.

The Executive Session

Much has been said about the recent "executive session" of the Committee in Nashville. I do not like the phrase executive session. But surely the Executive Committee was within its rights and performing its duty in holding a session of its own. The Convention assigned to it definite tasks, which were not assigned to the Promotional Committee. The small Executive Committee could easily have been overshadowed by the much larger group in the promotional committee—overshadowed in two ways, by numbers and by talk. This in fact was done several times during the Seventy Five Million Campaign to the detriment of the work. It was a mistake to call both groups together on the opening day, because this led to the friction when the division came later. The Promotional Committee has great responsibilities of its own, as has also the Executive Committee. I suppose the two groups will often meet together to consider matters of general interest. This will no doubt prove desirable and wise. But as a member of the Promotional Committee alone, and not belonging to the Executive Committee, I stand for the duty and right of the Executive Committee to meet

by itself when deemed necessary to consider matters committed to it. It is not a matter of secrecy or "star chamber" proceedings, but of efficiency. A small group can often achieve more and better results than a huge overgrown committee.

The Hospitals and Education Board

I will not discuss the points now at issue over these two agencies, the hospitals and education board. I have some views on the subject but it is not necessary to express them now. I do wish, however, to stress the point that our honor as a Convention is involved and our honor is a basic principle in all that we do. We must recognize our obligations and preserve our integrity though the heavens fall. It may be that later we can find a way out regarding both of these interests. They are vital interests for Baptists. They represent our growth. The fathers who framed the first constitution of the Convention would be the last men to repudiate the possibility of growth and enlargement of Kingdom interests. Perhaps these interests may in the end be taken over by the states in part at least. Meantime we must not repudiate our obligations to them.

I venture to say that no board or agency of the Convention is wisely served by its special friends, when those friends disclose a willingness to sacrifice other great causes for their one particular interest. Our causes go together. Unwise championship of one against the field will produce a reaction against that one. Sowing discontent with our unified program now is the most dangerous thing we can do. It has always been easy to do this among Baptists because there are always so many who want an excuse for not co-operating.

The Main Track

What is the main track? It is the unified program. The Convention has adopted this as the method of its co-operative work. It has spoken so clearly and so frequently and so decisively that no one need misunderstand. If we abandon that program, in my opinion, we are headed for disaster. In fact I think there would be a rebellion of pastors and churches against any proposal to return to the old go-as-you-please system, which killed secretaries, exasperated churches and proved so generally inefficient. There are faults and weaknesses in the present plan, of course. There would be in any plan. But Baptists must grow up to their ideals and programs. We must think clearly of course. We must be teachable. But we must be patient and loyal. When we begin to suspect motives and denounce, by so much we hinder co-operation and retard progress. At least this is the general rule.

I have said that the main track for Southern Baptists has been marked out by the Convention. In so far as we co-operate with the Convention we are bound to take due notice. I think some are in danger of forgetting the action of the Convention on some vital matters.

I call attention to the following action of the Convention. On page 69 of the minutes we read:

"The situation is most serious. From reviewing the affairs of the Convention over and over again, we are distressed over the outlook. Year by year the debt has increased. Year by year it has become more burdensome. Look again at the amount paid out last year in interest and commissions on loans—\$290,779.02! Shall we continue to go in debt? That is deadening to the conscience. Shall we let our present debts run? Old debts are hard to pay."

"Concerning the matter of debt, we recommend:

1. That each agency of the Convention appoint a special committee from the members of its board to work out an operating budget for this Convention year, and this budget shall not exceed its cash receipts of the past year.

2. That the Co-operative Program be pushed to the limit. This will do two things. It will

provide a goodly sum for the agencies of the Convention and it will help to educate our people to give regularly to all the causes.

3. That the designating of funds to special, favorite objects be discouraged. This should be reduced to the minimum."

I add a few words by way of emphasis.

Point number one: Study the operating budget. This will help every interest involved. A careful analysis of expenses, a careful study of possible economies should bear fruit in many directions. We have begun this process in the Seminary already, and are working on it consistently.

Point number two is in the highest degree important. It is that we push the co-operative program to the limit. And along with it is the admonition and instruction against encouraging the designation of funds. Every field and enlistment worker should observe this. If I were to make a canvass of the Convention territory and stress only the Southern Baptist Theological Seminary, undoubtedly many people would designate their gifts to the Seminary. But this would not imply that they were dissatisfied with the unified program. If a large force of Seminary speakers should do this we might damage the prospects of the unified program greatly, but we would not be playing fair with the other causes. Make the presentation definite and concrete of course. Give the facts about the work. Let the people come close to the great causes. Abstractions will not move them. But the appeal to their loyalty should be broader than the one cause.

Let me sum up. The Louisville Convention said explicitly to all of us: "If you are to co-operate then three things are necessary, first, live within your income; second, stand behind the unified co-operation program; third, discourage the designation of funds to special favorite objects." If this plan is carried out we shall make great progress during the present Convention year.

Again on page 44 of the minutes I find the following instructions, issued by the Convention to its boards and other agencies:

"Second, that this Convention instruct its each and every interest and institution, having indebtedness, beginning with January 1, 1928, to set aside and apply to said indebtedness, principal and interest, each month at least ten per cent of the total cash receipts accruing each month to said interest or institution from the regular funds, designated or undesignated, received from the Co-operative Program of this Convention."

Now this certainly looks toward keeping on the main track, and I assume that all the boards and agencies involved will observe the instructions. Certainly we shall do so at the Seminary.

In conclusion I call attention to the fact that pastors can carry back to their churches a sure word with reference to debt. Institutions and agencies have been instructed to live within their incomes, and beginning Jan. 1, 1928, provision is made for the gradual retirement and payment of the debts. I wish to add that in my judgment Southern Baptists have before them the brightest prospects for the co-operative work they have ever known. There is no ground for pessimism. We have problems, yes, serious, important problems. But God gives us problems that we may solve them. The fundamental problem of Southern Baptists today is that of unity and co-operation. If we achieve this we can afford to waive many personal preferences. We can afford to await some things we would like to see done immediately. The crucified and risen Christ is at the very heart of our efforts. The Holy Spirit is given to teach us all needed wisdom. Let us adopt the exhortation of the Apostle Paul:

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

(Continued from last week)

3. Christians are to observe the first day of the week, or the Lord's day. "For if Joshua had given them rest, he (God) would not have spoken afterwards of ANOTHER DAY. There remaineth, therefore, a Sabbath rest for the people of God", (Heb. 4:8-9, A. V.). There remaineth a day of rest for the people of God, but it is not the Sabbath day, it is "another day"—the first day of the week. When God created the world he finished it and rested on the seventh day. The Jewish Sabbath commemorated that. When Christ redeemed the world he rested and arose on the first day of the week. The Lord's day commemorates that.

4. "The first day of the week" differs from the Sabbath. The principle underlying the Sabbath is man's need of physical rest. The principle underlying the Lord's day is not only physical rest, but also spiritual refreshment. In the Sabbath, the predominant idea is rest. In the Lord's day, the predominant idea is worship, and spiritual activity. Therefore, in the Lord's day man's need is met in a much higher and more complete way.

5. There is not a verse in the New Testament in which Christians are commanded, or even advised, to meet for worship on either the Sabbath or the first day of the week, or on any other particular day. The nearest approach to such is found in I Cor. 16:2, where Paul says, "Upon the first day of the week let each one of you lay by him in store as he is prospered that there may be no collections when I come".

6. Three reasons why Christians should observe the first day of the week.

(1) The example of Christ and the Apostles. Five times we read that "ON THE FIRST DAY OF THE WEEK" Jesus appeared to the disciples. It was on "the first day of the week" that Christ arose. It was "on the first day of the week" that the Spirit came. It was on "the first day of the week" that the disciples and all their followers met for prayer, and for the breaking of bread, and for worship. The disciples never worshipped on the Sabbath except when they met in the synagogues with the Jews. They had to preach to the Jews on the Sabbath or not at all, as that was the only day on which the Jews assembled for worship.

(2) God has never blessed the worship of any other day since Christ arose. The Jews still hold to and observe the Sabbath. The Seventh Day Adventists also observe the Sabbath. We all know that God has not and is not blessing them. They are void of spiritual power. On the other hand, God manifests himself in a great way to those of us who observe the Lord's day. We have spiritual feasts with God, and He makes himself known even to the unsaved in the salvation of their souls when they cry unto Him for mercy.

(3) God withdraws His blessings from Christians who either desecrate the Lord's day, or, who neglect to worship him on that day. It matters not how pure one's life is, or what else he may do; if he, for any reason, does not worship God on the Lord's day, he will soon be not only cold spiritually, but also lacking in spiritual power.

DIPLOMAS AND SEALS AWARDED

In the Stewardship Institute Held at Long Beach Church, Harrison County

(T to the right of the name indicates "Tither")
Lucy Lizana Mrs. G. A. Mincher
Pattie Price G. A. Mincher
E. B. Hodge T Mrs. Emma Taylor
Mrs. M. J. Hodge T Leah Lundy
Donald B. Allen Mrs. J. H. Jarman
Mrs. Donald B. Allen Mrs. W. B. Lundy
Mrs. E. B. Hodge J. A. Hodge
Frederick Mincher J. H. Jarman

Strong Hope Church

J. S. Armstrong Mrs. Ethel Armstrong
In the Stewardship Class Held at Fulton Church, Itawamba Association

Dr. R. L. Senter Miss Beulah Dozier
Rev. Alfred Senter Mrs. B. M. Pearce
Gladys Jacqueline Senter Mrs. W. L. Elledge
Beatrice Senter Mrs. A. T. Cleveland
Belle Senter Mr. W. T. Johnson
Mrs. L. F. Dozier

In the Stewardship Class Held at DeKalb Church, Kemper County

(T to the right of the name indicates "Tither")
Mrs. W. D. Hopper T Mrs. Tillie T. Clark T
J. A. Key W. E. Martin
Rev. W. L. Spinks T Una Martin
Miss Coy Hines T R. A. Mosley
Mrs. W. E. Martin T L. L. Shumate
Mrs. L. L. Shumate T Rev. C. E. Bass

Punctuation is a human device for interpreting language and very useful when it is well done. This thing of periods, and commas, and interrogation marks and such like will help you if it is done right; it may do harm if it is done wrong. When you read in First Corinthians the words "Is Christ divided?" and look in the margin and see "Christ is divided". Or, "Christ is divided!" it may start you to thinking. Let your mind work. If you read in the eleventh chapter of Luke about the friend at midnight asking for bread, it makes a difference if you put the interrogation after verse 6, or after verse 7. Look at it and see. It makes a different meaning. In the sixteenth chapter of First Corinthians, do you read "If any man love not the Lord Jesus let him be anathema maranatha"? Or, do you read it "Let him be Anathema. Maranatha"? It makes a vast difference. So when you read in John 1:3. Does it say, "And without him was not anything made that hath been made"? Or, does it read, "Without him was not anything made. That which hath been made was life in him." Maybe you don't bother to think. It might be a good thing to get the habit. The word of God says, "Think on these things". There are lots of good things in there, and anything that makes you think might do you good. But then some people are opposed to it—on principle—the principle of laziness.

Pastor Frank Q. Crockett of the Sumner Church was elected a State Chaplain for the American Legion in their recent annual convention at Greenville.

Brother Pastor, do you really care for the development of our people in Christian intelligence and spiritual life? Or, are you satisfied to simply hold the organization together? Is church life a treadmill existence, or are your people growing in grace and knowledge? No real shepherd can be satisfied with simply getting his salary. If you will see that your people read the denominational paper, their love will grow in knowledge and all discernment.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNWARD, *1st Vice-President*, Madison
 MRS. P. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
 MRS. E. R. SIMMONS, *4th Vice-President*, Meridian
 MRS. E. N. PACK, *5th Vice-President*, Hattiesburg
 MRS. I. L. TOLER, *6th Vice-President*, Gloster

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. A. J. AVEN, W. M. U. *Vice-President*, Clinton
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS PANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
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MRS. HENRY F. BROACH, *White Cross Work*, Meridian
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 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

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MRS. W. J. PACK, *5th District*, Laurel
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

"The Master is come and calleth for thee".

Do you have a "shut in" friend somewhere? Be sure and take Mrs. King's message which you will find on this page to this friend and leave it with her. If your shut in lives away from you, kindly mail this message to her with a little note of love. There is many a heart dying for the lack of an interest in life. Surely no greater interest can be given than this call to prayer.

Officers of Second District

Mrs. M. F. Doughty, *V.-President*, Shaw.
 Mrs. Charles Ammer, *Secretary*, Greenwood.
 Mrs. J. H. Weir, *Mission Study Leader*, Itta Bena.
 Mrs. J. M. Causey, *Personal Service Leader*, Marks.
 Mrs. Lomax Lamb, *Young People's Leader*, Marks.
 Mrs. W. S. Dettler, *Stewardship Leader*, Lyon.

Ruby Anniversary Literature

As definite aids in enlisting women and young people and in the organizing of missionary societies the following literature may be obtained free of charge through your State W. M. U. Headquarters.

Leaflets: "We Grew As We Kept Them Growing". "The Woman Who Gave Herself".

Songs: "Our Union Is Marching On". "Ruby Anniversary Enlistment Song".

Card: "Ruby Anniversary Pledge Card".

Playlet: "What Shall We Say To Our Father".

In addition to the foregoing free literature it is possible to obtain for a few cents any or all of the enlistment stories and demonstrations as carried by the W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala. You will find a list of these in Royal Service, page 7.

Does Your Auxiliary Want a Pennant?

Every Auxiliary reaching the A-1 Standard of Excellence may now secure a pennant that is most attractive, and will prove an incentive to "hold fast".

First "catch your rabbit"! That is attain to each point on the Standard. Then send \$1.50 to the Oxford Chart and Banner Co., Oxford, Mississippi, and they will send you this lovely pennant. Our Miss Traylor is hoping that many banners will be called for during this year; and thus be ready to enter upon the Ruby Anniversary year with sails set for the race.

Ruby Anniversary Pledge Cards

Beloved, as you send in your Pledge card signed, do not fail to make a cross mark by the Organization you propose to foster. We have a number of cards, and we want to print the list on this Page; but so many of them fail to show just what Organization you propose to foster. I know you will help us out with this important little matter.

"A Broken Body Does Not Mean a Broken Life"

So said William Hope of Carnforth, England. He has been lying on his back for many years, unable to move any part of his body except his

right arm and his left hand; and yet he has learned to say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

There is a miracle of healing and many are healed; but many of God's own saints suffer and have broken bodies, and oftentimes are bewildered and made the objects of rebuke and criticism because of their seeming lack of faith.

William Hope says there is a "miracle of grace". This is what our radical believers in healing by faith in Christ do not comprehend.

Who shall say which is the greater?

I believe the "Miracle of Grace" which bears the broken body in patient waiting, for the glory of Christ to be revealed in them.

We are members of Christ's body. He has set every member in the body as it has pleased Him. Some, who are shut in have days and months when they may pray and meditate on the great possibilities of divine power and strength, drawing rich treasures from God's great store house. Truly they may become mighty in intercessory prayer.

"More things are wrought by prayer than the world dreams of, a breath that fleets beyond this iron world and touches Him Who made it".

I have been a shut in many months of my life, and they have always been times of growth and power.

And now "The Master is come" and He is calling out a little band of those who long to serve, and cannot live active lives of service because of physical infirmities.

He is come, the Blessed Lord Christ whose body was broken for you, and He is calling you, Dear Shut In, to a special ministry for Him,—the Ministry of Prayer.

There are definite things for which we want to pray. God wants us to be definite when we pray. Prayers that are general are generally unanswered.

We want to set apart a portion of each day, fifteen or twenty minutes, at least, to ask God for:

- (1) Forty thousand new members in existing organizations by close of 1928;
- (2) Forty per cent increase in number of W. M. U. Organizations by close of 1928;
- (3) Four million dollars for financial goal for 1928.

These are the Ruby Anniversary aims of our W. M. U. and we want to share the burden of our great State Secretary, Miss M. M. Lackey, and our splendid Young People's Leader, Miss Fannie Traylor.

REAL PRAYER knows no defeats, no impossibilities, no discouragements, no failure, no doubt, no compromise, no distance, no space. Oh, the matchless power of prayer!

Will you, dear Shut In Friend enter into this covenant of daily definite intercessory prayer? Send me your name and let us covenant together. "A broken body does not mean a broken life". Not if we use the talent of time that is ours for the glory of God.

"The Master is come and calleth for thee".

—Mrs. H. M. King, Jackson, Mississippi,
 State Chairman Shut Ins.

Fountain pens will flow too freely when nearly empty. And we have listened to people like that.

The church at Durant has called Dr. J. S. Riser, Jr., and it is thought he will accept. He comes from the pastorate of Fifteenth Ave., Meridian.

Dr. John E. White, pastor of First Church, Anderson, S. C., and president of the college there, has accepted the call of First Church, Savannah, Ga.

A pink-ribboned announcement from Rev. and Mrs. C. S. Moulder tells of the coming of Miss Willie Hazel, on Aug. 2. Many blessings on them all.

Pastor L. A. Materne writes that the Executive Committee of Lebanon Association has changed the time of the next meeting from Sept. 7-8 to Sept. 13-14, at 10 A. M. Place, Lumberton.

In Italy the fascist government permits nobody to use white flour, all bachelors between 25 and 60 are taxed for the support of orphans, and the country is practically a military organization from 14 years old up.

Brother R. D. Pearson accepts the call to Macon and is already on the field. The brethren at Macon knew the good work he was doing at Longview and Sturgis and were taking no chances when they called him.

Dr. Pitt, editor of The Religious Herald, assures The Word and Way that it need have no fears that the University of Richmond will ever be lost to the Baptists, declaring that the trustees who elect the faculty are themselves nominated by the Virginia Baptist Board of Missions and Education. It is not said who elects them, nor whether they must be Baptists.

We publish this week an article by Dr. McDaniel on the Education Board. We want our people to see all sides in this controversy. We are sorry that personalities sometimes creep in and questions as to motives. You will see that Dr. McDaniel is no more free from this than those whom he criticizes. Also he is entirely mistaken in saying that the Southern Baptist Convention owns no schools. The Home Board has dozens of them. Also the Foreign Board.

The First Church of Houston, Texas, J. B. Leavell, pastor, sent a check to the Bible Institute of New Orleans for \$2,500. The rest of the \$10,000 was paid by New Orleans Baptists. The contribution of the Houston Church to the regular denominational program is \$10,000 annually, and is the first item paid by the church treasurer. Their contribution to the Conquest Campaign in Texas was nearly \$10,000, and recently the pastor's salary was raised to \$10,000. This looks as if the church was not hurt by the recent upheaval. They have put on a large program for enlistment and education work in their own church.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Honor Roll For Second Quarter

A-1 General Organizations—Davis Memorial Jackson; Kosciusko; Beaumont; Fifth Ave. Hattiesburg.

A-1 Senior Unions—Zion Hill Forest Co.; Baptist Orphanage; Davis Memorial; First Laurel; Brooklyn; Beaumont; Harperville; Kosciusko; Phalti, Jeff. Davis Co.; First Meridian; Toomsaba; Fifth Ave. Hattiesburg; Beaumont Adult.

A-1 Intermediate Unions—Baptist Orphanage; Davis Memorial Jackson; Beaumont; Kosciusko; Progressive, Griffith Memorial Jackson; Baldwin; Money; Flora.

A-1 Junior Unions—Bunker Hill, Marion Co.; Double Springs, Baptist Orphanage; Full-o-Pep, Baptist Orphanage; Pontotoc; Willing Workers, Davis Memorial Jackson; Busy Bees, Davis Memorial Jackson; Wide Awake, First Laurel; Up-Streamers, First Laurel; Oxford; Norfield; Beaumont; Wilds, Harperville; Charleston; Baldwin; Kosciusko; Du-Mar, Calvary, Jackson; Bridges, Calvary Jackson; Hermon Dean, Brookhaven; Kees, Brookhaven; No. 1, First Vicksburg; No. 2, First Vicksburg; Live Wire, Philadelphia; Taylorsville; Hazlehurst.

100% In Giving—Loyalty Union, Calvary Jackson; Excelsior Union, Calvary Jackson; King Union, Calvary Jackson; Prentiss Seniors; Highland Meridian Juniors; McAdams Seniors; Kewanee Seniors; Meadows Union Harperville; Union Church Seniors; Bunker Hill Juniors; Double Springs, Baptist Orphanage; Full-o-Pep, Baptist Orphanage; Pontotoc Juniors; Busy Bees, Davis Memorial Jackson; Oxford Juniors; Beaumont Juniors; Wilds, Harperville; Charleston Juniors; Baldwin Juniors; Du-Mar, Calvary Jackson; Bridges, Calvary Jackson; Hermon Dean, Brookhaven; No. 2 Juniors, First Vicksburg; Peppy Peppers, Baptist Orphanage; Beaumont Intermediates; Baldwin Intermediates; Money Intermediates; Flora Intermediates; Carter's Union, Baptist Orphanage; Beaumont Seniors; Beaumont Adults; Harperville Seniors; Phalti, Jeff. Davis Co. Seniors; Fifth Ave. Hattiesburg Seniors.

100% Tithers—Baldwyn Intermediates.

100% Attendance—Full-o-Pep and Peppy Peppers, Baptist Orphanage.

100% Bible Readings—Beaumont Seniors.

100% Memory Work—Double Springs and Full-o-Pep, Baptist Orphanage; Busy Bees and Willing Workers, Davis Memorial Jackson; Beaumont Juniors; Baldwin Juniors; Kosciusko Juniors; Du-Mar and Bridges, Calvary Jackson; Hermon Dean, Brookhaven; Gallman Juniors; Money Juniors.

100% Study Course—Providence, Neshoba Co. Seniors; Loyalty, Cal-

vary Jackson; Excelsior, Calvary Jackson; Tutwiler Seniors; Derma Seniors; Fellowship, Lauderdale Co. Juniors; Alexander, Marshall Co. Seniors; Charleston Intermediates; Double Springs and Full-o-Pep, Baptist Orphanage; Busy Bees and Willing Workers, Davis Memorial Jackson; Beaumont Juniors; Baldwin Juniors; Kosciusko Juniors; Hermon Dean, Brookhaven; Du-Mar and Bridges, Calvary Jackson; Beaumont Intermediates 200%; Beaumont Seniors; Phalti, Jeff Davis Co. Seniors; Beaumont Adult; Peppy Peppers, Baptist Orphanage; Flora Intermediates; Money Intermediates; Baldwin Intermediates.

Silver Springs Elects Director

We are happy to announce that the Silver Springs Church, Pike County, has elected a B. Y. P. U. Director. Mr. W. H. Simmons was elected to this important place in the church work and we wish for him the full cooperation of the entire church. Fast are our churches coming to this important step in their church organization which marks progress and stability in B. Y. P. U.

Pachuta Seniors Make Fine Report

We congratulate the Senior B. Y. P. U. of Pachuta on its record for last quarter, based on the Eight Point Record System. They had a grade of 90% for the quarter, and with such a grade they missed the Standard. AND WHY? For the same reason that many of our unions do. They failed to have each officer bring a WRITTEN report to the regular Quarterly Business meeting. They won't miss it on that this quarter. Why should we not put that much business into our work? It is a big business and we should honor it.

State Board Singer Hall Completing the Job

Two New B. Y. P. U.'s

It was the privilege of this writer to have the pleasure of assisting in the organization of two new unions during the month of July.

The first of the two is a fine Junior Union at Kossuth in Alcorn County. We organized there at the close of our meeting with some twenty-five fine boys and girls just eager to get a union started. Miss Miriam Doggett is Leader for this new Junior Union and has for the assistant Miss Ripple Cates.

The second of this duo of new unions is a Senior Union at Braxton, Miss. This union was organized with a dozen interested young people who believe in doing things for the Master. This union bids fair to be one of our best. Miss Vera Flowers was elected as President of

perhaps Mississippi's NEWEST Senior Union.

—D. Curtis Hall,
State Board Singer.

MT. OLIVE

The Mt. Olive Baptist Church of Amite County has just closed a great meeting. Bro. J. H. Lane from McComb did the preaching. Pastor E. Gardner had prepared the soil well for gospel seed. Fourteen by baptism were added to the church.

This was Bro. Lane's third meeting with us, and as he left us he carried with him our prayers and best wishes, for Mt. Olive loves him dearly and is thankful that God has seen fit to use this great man in such a wonderful way for the advancement of His Kingdom.

Miss Ruth McGehee with her sweet voice sang the songs of Zion in a beautiful way.

The church and community are greatly revived.

—P. J. Williams.

BEULAH MEETING

My meeting at Beulah embracing the fourth Sunday in July lasted seven days. The preaching was done by Bro. Madison Flowers. He is one of the greatest gospel preachers in the State. He has a grip on the Word of God. Everybody enjoyed his preaching, and the church invited him back next year. My son, R. T. Moulder, led the singing, leading the crowds in great song service. We had large crowds, the best of order, the church greatly revived and 19 members added to the church—14 baptisms and 5 by letter.

The Lord be praised.

—D. W. Moulder.

NESHOBA MEETING

We have just closed one of the best meetings at Neshoba that we ever had. The meeting began on Sunday, July 31st, and closed Friday night, Aug. 5th. We had with us Bro. G. O. Parker of Union, Miss., to do the preaching, and he surely is a good preacher. He preached at 11:00 every day and 8:00 at night. There was good interest from the first service. The church was revived and we had 12 additions, 9 by

experience and 2 by letter and 1 by restoration.

Bro. Eugene Stephens is the pastor and he is a good one, and we all love him and Bro. Parker. They sure do make a good team. We also had with us Miss Robinson from Magee to teach some classes in B. Y. P. U. work. She is a great help in any church.

We thank God for the great work done at Neshoba.

—J. M. Chipman,
Union, Miss. (R. No. 4.)

STATE TEACHERS COLLEGE

Since the arrival of the Students' Secretary, Mr. J. H. Pennebaker, at State Teachers College a B. S. U. has been organized on our campus with Mr. A. L. Nicks, President; Miss Hazel Yager, Vice-President; Miss Orena Wades, Secretary, and Miss Lucile Davis, Corresponding Secretary.

Quite an interest has been manifested among the Baptist students. Noon-day prayer-meetings are being held daily with large attendance.

All Baptist students were entertained Tuesday evening at a social given by the B. S. U. Council.

Plans are being made for a great work among Baptist students the coming session. We would be glad to get in touch with anyone who is planning to be with us next year.

—Lucile Davis, Cor. Sec.

TIT FOR TAT

A fashionable woman, who collected her own rents in order to save expense, found one of her tenants in an obviously discontented frame of mind, and promptly decided to forestall complaints by making some. She ended with: "And the kitchen, Mr. James, is in a terrible condition."

"Yes, ma'am, it is," Mr. James agreed; "and you'd look the same way if you hadn't had any paint on you for six years."

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COMPLETELY NEW SUBURBAN HOME

REST By An Old Minister

"There remaineth, therefore, a rest to the people of God." (Heb. 4:9)

When the writer was a boy there was an old leather bound book in the home, the title of which was: "The Saints Everlasting Rest"; written by Dr. Richard Baxter, a distinguished English divine. The book was founded on Heb. 4:9. The writer read this book quite a good deal and it left impressions on his young mind that have never been effaced. One thought stressed was that the rest remaineth. It is not to be enjoyed in its fullness in this life. It is true the believer in Jesus does enjoy a degree of rest even here. (See Matt. 11:28-30). But the rest enjoyed here is but as a drop in the ocean compared to the rest that remaineth.

"There we shall bathe our weary souls

In seas of Heavenly rest,
And not a wave of trouble roll
Across the peaceful breast."

It is said that "the rose bud contains the same flower that is soon to unfold and shed its fragrance around; so the regenerated soul contains the same divine life that is to soon bloom in immortal beauty in the Paradise of God".

In the scriptures there are many striking illustrations of the happiness of the redeemed in the home above. It is spoken of as "a city that hath foundations whose maker and builder is God". It is referred to as "a Temple, in which the glorified inhabitants shall hunger no more, neither thirst any more". The redeemed are promised a glorious Kingdom, a heavenly country and many mansions in which to dwell, reign and rejoice. But it seems to the "Old Minister" that the promise of rest is the sweetest one in all the Word of God.

Ages ago the Patriarch Job longed to go to where "the wicked cease from troubling and the weary are at rest". The hymn writers of the centuries have stressed the thought of rest in many of their greatest hymns. A familiar one by Montgomery begins:

"O, where shall rest be found: Rest for the weary soul;
'Twere vain the ocean depths to sound, or pierce to either pole."

There are some perhaps who, if it were possible, would love to hark back to the care-free days of childhood, that they might rest for a time from the pressing burdens of life. It is related of Henry Grady that at one time it seemed to him that the cares and responsibilities of life were greater than he could carry. So he decided to spend a week-end at his boyhood home, where his widowed mother still lived. When bed time came he said: "Mother, I want to lay my head on your lap and say my little evening prayer, like I used to do when I was a little boy". After he had said the prayer, "Now I lay me down to sleep; I pray the Lord

my soul to keep. If I should die before I wake, I pray the Lord my soul to take", he said, "After I retire I want you to come into my room and tuck the cover around my shoulders, and lay your gentle hand on my weary head, and print the good-night kiss upon my cheek like you used to do when I was a little boy". The next day being Sunday, he went to the little Sunday School that he had attended as a child. And when he heard the children sing: "Shall we gather at the river, the beautiful, the beautiful river?" it is said that he wept like a broken-hearted child. No doubt he felt as did the poet when he said:

"Backward! turn backward! O,
time in your flight;
Make me a child again, just for a night."

It is said that when the immortal Stonewall Jackson lay dying, as a number of his grief-stricken officers stood round his couch, he roused from a stupor sufficiently to say, as if giving a military order to his weary army: "Let us cross over the river, and rest under the shade of the trees". His great soul was very near the river of death, on the other side of which is rest.

The heart of the whole world was touched just a few days ago when King Ferdinand of Roumania died. It is stated that as his emaciated form was clasped in the arms of his faithful wife, Queen Marie, his last words were: "I feel very tired". Let us hope that his liberated spirit has entered into rest. This rest will be eternal. It is said that the redeemed shall shine as the brightness of the firmament, and as the stars forever and ever.

"When we've been there ten thousand years,
Bright, shining as the sun;
We'll have no less days to sing God's praise,
Than when we first begun."

One of the chief attractions of Heaven is that we shall be with Jesus, who said: "Where I am, there ye may be also". While Mr. Moody was doing evangelistic work in England, the following was related to him as a true story: "A little girl was very ill, and the Christian physician said to her mother, 'If there is anything you would like to say to her, perhaps you had better do so'. So the mother said to her, 'It may not be long until you enter the city where they have no need of the light of the sun, for the Lord God and the Lamb are the light of it'. The little one said, 'I don't think I could endure all that brightness, because I am so sick and tired'. Then the mother said, 'It may not be long until you will join in singing the songs that the angels cannot sing, the songs of redeeming Love and Grace'. The little one said, 'I don't think I could endure all that noise'. The mother was discouraged, so she lifted her into her arms and said, 'My precious one, lean your head on mamma's bosom and rest!' And when she did so, she said, 'O, mamma, this is what I want. When

I get to Heaven I want Jesus to take me in His loving arms and let me lean my head on His gentle bosom and rest, because I am so tired."

FLORA BAPTIST CHURCH

It has been a month now since Mrs. Howard and I came into the community of Flora, and we would like very much to take this opportunity to express publicly our deepest appreciation of the way and manner in which the Flora folk have received us into their midst. They have unhesitatingly taken us into their fellowship and confidence. Never yet have we been received more heartily. Everywhere we have turned we have been made to feel at home.

Last Monday evening when we were out to dinner several visitors called around to the pastor's home, and the evidence of their calling was visible, such a pounding you have never seen. Our hearts were made happy because of the many good things they left, but most of all we were pleased with the fine spirit in which they did it.

The work here seems to be moving along in a very progressive spirit. The attendance on all the services of the church is very gratifying. The numbers are increasing all the time, and the interest seems to be growing. The church has just enjoyed a spiritual awakening in a series of revival meetings led by W. A. Hancock of the faculty of the Southwestern Seminary, Texas. Bro. Hancock has a very pleasing personality, and preaches with an enthusiasm that reaches the hearts of folk. The music was ably directed by Mr. Floyd Black, a native Mississippian, now in the Seminary at Fort Worth. The business men of our town are meeting each Monday morning for prayer in the Masonic Hall, Methodists and Baptists all together. The spirit of cooperation is mighty fine. These prayer meetings are attended very enthusiastically, the men seem to enjoy beginning the week with song and prayer. When business men come together in prayer as these men have been doing their influence is bound to be felt in the town and community.

Our people here seem to be willing to serve the Baptist Brotherhood of the state, and if at any time we can be of service feel free to call upon us. —W. C. Howard, Pastor.

REVIVAL AT BOGUE CHITTO

We have just closed a gracious meeting at Bogue Chitto, Miss. Dr. L. G. Cleverdon, of the Baptist Bible Institute of New Orleans, La., did the preaching. Bro. Cleverdon presented a simple, pure gospel that mightily appealed to the hearts and minds of thinking people. The lost were called to repentance, and Christians were inspired to a greater loyalty to the Kingdom and Kingdom interests. Eight were received on a profession of faith in Christ. One fine young man yielded himself to the Master to work wherever he may be needed.

Bro. Roy Peterson, a graduate of the Music Department of the Bible

Institute, had charge of the singing. His work was fine, sensible and above reproach, and entirely satisfactory to all.

We are rejoicing in a revival wrought by the Holy Spirit through the preaching and singing of the gospel, and the praying and working of Christian people.

—E. M. Stewart, Pastor.

Plumber: "I've come to fix that old tub in the kitchen."

Youngster: "Mamma, here's the doctor to see the cook."



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What Makes a Wife Easy to Live With?

A popular woman's magazine gives the testimony of ten husbands in their impromptu replies to the above question somewhat, as follows, and whether we agree with them or not we find their points of view interesting:

"When Kent Raymond married Betty Dane more than one of us shook a doubtful head and hoped uneasily that it would 'turn out all right.' His mother was the prize housekeeper of the small town where we all lived then, and Betty was—well, Betty was sweet, we all declared loyally. The Dane home was a rather shabby, old-fashioned place where the young folk, and older ones too, had a way of trooping in and out at all hours; where the washing was done on any convenient day and likewise the cleaning; where the meals were delicious, but a bit casual.

"Soon after their wedding I left that town and did not see Kent Raymond again until a few days ago. Fifteen years had changed him surprisingly little. He had the look of a prosperous and contented man. He said Betty was out in Colorado visiting her sister and he was going out to take her home. 'A month is just as long as I can stand the house without Betty in it!' he declared.

"Betty must be a good wife," I said.

"He gave a little tender chuckle. 'Betty's mighty easy to live with, and that's what a man most wants in a wife, isn't it?'

"He had to rush for his train then, but he had given me an idea that I couldn't forget. Easy to live with! The more I thought about that phrase the more I wondered just how many of us are easy to live with. What makes a woman easy to live with?

"The only way to find out was to ask a lot of husbands. Men, as a rule, do not go about volunteering information in regard to their domestic affairs. So I carefully framed a query: What trait helps most toward making a woman easy to live with? That seemed a good, safe question. A man could answer it by telling the nicest thing he knew about his wife, which is what the average man likes to do if he has to discuss his wife at all.

"I decided to put my question to all the men I met that day, feeling this would ensure variety. The first one happened to be the iceman. 'So that's what you're always doing with a typewriter on the kitchen table, writin' stories!' he marveled. 'I've wondered. One of the things that makes a wife easy to live with, is it? M-m-m... well, knowing when to ask a man to do little chores around the house helps a lot. Now

my Molly's a cute one, that way. Never a thing asked of me when I'm hurrying off in the morning, nor when I come in dog-tired of an evenin'. But on a holiday, after I've eat the only good, slow breakfast I ever have time for, and looked over the paper and maybe played with the radio a bit, she'll say, 'Now if you could just fix this screen for me, and fasten up that rod, and mend that step so Teddy won't fall on it again, you'll have a good appetite for the chicken and dumplings.' Now who could be grumpy about helpin' a bit when it's put up to him like that?'

"Now I know why my iceman is always cheerful and obliging. He gets a good start in the morning from a tactfully managed home.

"The grocery clerk who comes to take my orders didn't hesitate a minute over his answer: 'It makes things pretty soft if the wife knows how to stretch the money from one Saturday to the next,' he declared. 'There's a lot involved there, missus. If you're worryin' about money, and bill-collectors naggin' at you, and you can't get started payin' for a home, and the kids always look kind of poor-folksy, then you get to wonderin' how the man next door with the same pay as yours can own his home and have a flivver and his kids always lookin' stylish. And you say something to your wife and she snaps back, and the first thing you know there's a row on. Yes, bein' able to manage is a great thing in a wife.'

I felt sobered. That young man's eyes had been too wistful, and his shoulders had a discouraged droop. He didn't say his wife couldn't manage, but neither did he say she could. And his cuffs were frayed and his clean shirt had a button missing.

But the young bank manager sent my spirits up again. 'I could tell you a hundred things about Phyllis that suit me to a T. But just one... well, she likes to play with me well enough to sacrifice some other things to do it. I know men whose wives turn them down cold when they have an afternoon off, because they want to finish a cake they're baking, or hem the new napkins, or repaint the porch chairs. And then they rave on about their devotion to their homes. What they're devoted to is their own pride and their own desires. They want everything pretty when the girls come to play bridge tomorrow afternoon. But Phyllis is the best little sport, always ready to fit her plans around the little leisure I have; and say, we do enjoy life!'

"It is practically certain that Phyllis won't be sitting at home alone a few years from now wondering why Jack never asks her to go anywhere with him.

"A magazine editor was next. 'A sense of proportion,' he said. 'Keeping the home nice and livable and interesting but at the same time not making a tragedy out of an overdone steak if a man is late to dinner. Feeling that it is a pity they can't afford orchestra seats for the opera but it would be a lot worse to be unable to enjoy it together from gallery seats. In short, the ability to distinguish between the important and the unimportant.'

"I liked that. But after all it does partly depend on the man whether the overdone steak is a tragedy. There was a man in a home I used to visit who would come home an hour late and growl, 'It's queer we never can get a decent cut of meat in this house.'

"My doctor was next. I expected something seriously helpful from him and I was not disappointed. 'A man to do the best work he is capable of doing must have a comfortable, orderly, serene home. There's not the slightest question about that. A woman, in order to maintain such a home atmosphere, must have the poise and mental alertness that come from steady nerves. So I say that good health is what makes a woman easy to live with. Few women take proper care of themselves. They are too ambitious. They try to shine as housekeepers and club women and civic saviors and bridge players and church workers and hostesses and mothers all at once, bless 'em. I wish I could get a million women in this city to take a pledge to lie down and relax for one-half hour three times a day. If I could make Mrs. Average Woman do that I'd soon be in the almshouse.'

"What makes them easy to live with? Naturally curly hair!" laughed the young druggist who filled my prescription. "I lived my first twenty-four years with a mother and three sisters. All of them had straight hair, and between having to see them at the breakfast table with boudoir caps over curl papers, or with marcelles that had seen better days, or permanents as fuzzy as wool because they weren't 'set' yet, and hearing them all talk all the time about whether they'd have it bobbed and permanented, or wear it straight, or leave it long and try water waving—say, when I met a real curly-head I just naturally fell hard, and I'm glad I did. She's pretty when she wakes up in the morning and when she goes to sleep at night and all the time between, and I'm a happy man."

"Not altogether serious, of course, but we do hear a great deal of fruitless discussion about hair, don't we?"

A schoolmaster's reply was "the way my wife picks up and goes along with me without any whining when I get a chance for a better job."

Another wife didn't weep and pine because he had to go on a dangerous arctic expedition where his work took him and she couldn't go.

An advertising man's wife keeps him "up on his toes mentally" by picking from a great mass of read-

ing matter the things she knows he needs.

An office manager finds his wife easy to live with because she doesn't pout or act injured without giving an explanation. If anything is wrong she tells him "good and plenty", and that is the end of it.

"Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is than a stalled ox and hatred therewith." (Prov. 15:16,17.)

CROSS ROADS

The annual protracted meeting of Cross Roads Church, Webster County, has just come to a successful close. Rev. J. M. Spikes of Derma is pastor. The preaching was done by Rev. C. C. Weaver of Calhoun City.

Rev. Weaver is a strong gospel preacher. His manner is convincing and he puts his whole soul into his work.

While we didn't have as many conversions as we had hoped for (only two—one for baptism and one by letter) the church is in a much better condition, and great things are expected. We have a good Sunday School with Mrs. G. F. Butler as Superintendent. She is one of the best consecrated Christian characters this writer ever knew. Under her leadership, the school has grown in interest and numbers, changing meetings from twice a month to every Sunday.

—W. H. Womack, C. C.

SHADY GROVE, COPIAH CO.

Just closed a fine meeting at Shady Grove Church, Copiah County. There were 31 additions to the church.

We had with us Bro. Fred Roth, of Cleveland, Miss. Brother John W. Sproles led the song service.

—W. R. Haynie.

Will all pastors, parents and friends knowing of any Baptists coming to the University of Illinois, Champaign-Urbana, this fall kindly send their names and home addresses to the pastor of the University Baptist Church, Rev. Martin S. Bryant, 807 S. Fourth St., Champaign, Ill., before Sept. 1st if possible. He will mail them so as to reach them before they leave home an announcement giving them the location of the church and the hours of the services. Both pastor and church will endeavor to mean all they can to them. Last year there were 500 Baptists in the university coming from thirty different states and Canada.

W. B. gave Ruth a bouquet of flowers. She remarked: "They are so beautiful and so fresh, and there is some dew on them still."

W. B., blushing, replied: "Yes, a dollar and a half."

"Use your gentlest voice at home. Watch it day by day as a pearl of great price. A kind voice is a joy like a lark's song to the home hearth. Train it to sweet tunes now, and it will keep in tune through life."

Sunday School Department

THE SUNDAY SCHOOL LESSON

Aug. 14, 1927

R. A. Venable

David Brings the Ark to Jerusalem,
II Sam. 2:3, 4; 5:1-3; 6:12-15.

Introduction:

In our last lesson we had an account of a marvelous feat of David during his career as a fugitive and outlaw. During the interval from that time to the time of the present lesson many thrilling events have taken place. The dynasty has been changed, battles have been fought, enemies subdued and the kingdom of Israel advanced along the way to national prosperity, power and influence, among the nations of that time.

At the age of thirty David ascended the throne. After many severe trials and bitter experiences which qualified him to avoid the mistakes of Saul, and to meet the needs of the people David is called to the throne by the men of Judah, and by divine direction Hebron became the seat of reign. His first act was one of generosity and without precedent in the policy of Eastern Kings. He sent thanks to the men of Jabesh Gilead, for the consideration shown Saul, his old enemy, in burying him and his son after the fatal battle of Mount Gilboa. After a movement led by Abner to install Ishbosheth, the son of Saul, upon the throne had gone to pieces, David enters upon a campaign to conquer Jerusalem, a superior stronghold and held by an alien people. Its capture was a formidable undertaking, but was carried to a successful issue. About this stronghold clustered many of the most sacred memories in the history of the chosen people. These sacred associations preeminently fit it to become the center of abiding interest in the minds and hearts of all the tribes of Israel. David's sagacity as a statesman prompted him to adopt Jerusalem as the capital city of his kingdom. It was fortified by the munificent hand of nature and the sacred associations of the people that gathered about it. Transference of his throne from Hebron to Jerusalem would meet the approval of the people and strengthen his influence as king.

1st—The steps by which David became king over all Israel are given in the first few verses of our lesson.

II Sam. 2:3-4. "And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah." Saul is dead and Jonathan, the Civil War has collapsed. Ishbosheth and Abner are dead, and David's days of exile have come to end.

1. David now repairs to Hebron and his noble band of six hundred

men accompany him, and with their households they also took up their settled abode in the cities of Hebron, near their true, tried and courageous leader. The stormy fortunes of their past career had prepared them for the enjoyment of the tranquility of a settled home.

2. Hebron lay south of Jerusalem, in the heart of the land occupied by the tribe of Judah, to which tribe David belonged. It is no wonder that knowing the history of David's achievements, the wrongs he had suffered, and the splendid excellencies of his character, they should turn to him as the future king over the house of Judah. They anointed him to be king of their tribe. So David was king of Judah with his throne in Hebron.

2nd—"Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold we are thy bone and thy flesh. In time past when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people, Israel, and thou shalt be prince over Israel. So all the elders of Israel came to the king, to Hebron, and King David made a covenant with them in Hebron before Jehovah; and they anointed David King over Israel." (II Sam. 5:1-3.)

1. The nine tribes lying to the north of the tribe of Judah were thoroughly committed to the idea of having a king, like the other nations, notwithstanding the disastrous and tragical reign of Saul, and the abortive attempt to install his son, Ishbosheth, as his successor upon the throne. David was not unknown to these tribes, and the royal dignity conferred upon him by the tribe of Judah was a matter of common knowledge among them. Their desire for a king, and convinced of the importance of uniting all the tribes of Israel in one kingdom prompted them to seek in David as the king of all Israel.

2. They repaired to Hebron, in the person of representatives, to make known their desire to David. They offered three reasons why they desired to have David become the king of all the tribes of Israel. (1) They were bone of his bone and flesh of his flesh. They came of the same father, Abraham. They were seed of Abraham, had shared the same fortunes, had the same God, the same promises and cherished the same hopes. There was nothing alien in their request. They were all of one current of life whose headwaters were found in a common ancestor. (2) The confidence which they imposed in David's qualifications to rule over united Israel. This confidence was inspired by his achievements under the reign of Saul. They were sure that the coronation of David as king of all Israel was not an experiment, but a recognition of his capabilities, and a re-

ward for the high services which he had rendered Israel. (3) They were moving in line with the purpose and promise of God. It was God's purpose that David should rule as a prince over the whole house of Israel, and be the shepherd over his people. A united kingdom, ruled by a king of a shepherd heart was absolutely necessary for the accomplishment of God's purpose in choosing a people, through which he would make known his will and consummate his plan of the Ages to come.

3rd—One of the first acts of David as King of all Israel was to restore the Ark in the central place of worship, II Sam. 6:12-15. As Jerusalem and not Hebron was decided upon as the seat of his throne, and the national and religious center of his kingdom, he brought the Ark to that city. This cedar chest overlaid with gold, containing the tables of the Law, Aaron's rod which budded, and a pot of manna overshadowed by the Shekinah, was a symbol of the Divine presence and gracious favor. A disregard of the sanctity of this symbol of the Divine presence had been avenged with signal visitations of Divine wrath. "And it was told King David, saying, Jehovah hath blessed the house of Obededom, and all that pertaineth unto him, because of the Ark of God. And David went and brought up the Ark of God from the house of Obededom, unto the city with joy. And it was so that when they that bare the Ark of Jehovah had gone six paces, he sacrificed an ox and a fatling. And David danced before Jehovah with all his might. And David was girded with a linen ephod. So David and all the house of Israel brought up the Ark of Jehovah with shouting and with the sound of the trumpet." (II Sam. 6:12-15.)

1. This was the second effort to transport the Ark to its rightful place. The first attempt resulted in failure and the tragic death of Uzzah, who was smitten down because he laid upon the sacred chest profane hands. The Ark was left at the house of Obededom, where it remained for three months.

2. The fortunes attendant upon the Ark from the days of its capture by the Philistines to the time of David's effort to transport it to Jerusalem were known to him. The blessings which came to the house of Obededom because of the presence of the Ark strengthened David's purpose to bring it to Jerusalem. This second attempt was characterized by a profound reverence which was sadly lacking in the first. His effort was crowned with success, and his soul was filled with joy. Besides, the manner of transporting the Ark, though prescribed by God himself, was ignored by David; disregard of God's prescribed method fatal disaster and failure. Better do what God commands and in the way he prescribes. However honest our purpose and laudable our desire, God's method executing these must be observed.

3. David laid aside the investiture of a king and clothed himself in the vestment of the priestly order as he was to direct the religious devotions of the people and offer the

sacrifices, such as the dignity and solemnity of the momentous event required. It was no time for regal display, the pomp and parade of royal splendor must pass into an eclipse. God's glory is too often hidden behind the radiance of human grandeur, inspired by the haughty ambitions of men. It is the spirit of the world masquerading in the empty toggery of religious pretense. This spirit and practice are painfully evident in our modern religious life. The transporting of the Ark was not a political movement, but a religious, and took on the form of a religious service, characterized by a solemnity befitting the sanctity of the performance.

4. David clad in priestly garments led the procession, accompanied by the whole house of Israel. As they moved forward their shouts of joy and the sound of the trumpet attested the spirit of ecstasy and devotion which animated them. They danced for very joy. The removal of the Ark to Jerusalem established that city as the center of religious worship of the house of Israel. It marked the beginning of a new era in the history of that people. It clothed Jerusalem with a sanctity which was to be as enduring as the seed of Abraham and world wide as the dispersion of the Jewish race. Its counterpart, the New Jerusalem, has wrought itself into the language of the Redeemed of all time and all climes. It filled the vision of the lonely seer on the Isle of Patmos and lifts the gaze of the saints, moving across the earth as strangers and pilgrims in search of a city whose builder and maker is God.

SOME MEETINGS

We began our meeting at Johnston Station on the second Sunday in July with Dr. B. L. Davis of Central Church, McComb, doing the preaching. The church membership was greatly strengthened and 16 members were added.

Beginning third Sunday in July Dr. Davis was with us at Friendship in Pike County. We had a glorious meeting. Dr. Davis was at his best, resulting in 38 additions to the church.

From Friendship, we went to Gum Grove in Lincoln County, where we have been serving as pastor 28 years. Dr. Davis did some great preaching here, and much was added to our services by having Bro. Bill Nason of B. B. I., New Orleans, in charge of our song services. Bro. Nason can't be excelled. His work with our little juniors was wonderful. Twenty-eight were added to our church membership. I am grateful to God for directing Bro. Nason and Bro. Davis our way. May God continue to use them mightily in winning the lost to His Kingdom.

—W. R. Johnson.

PETAL

Bro. A. C. Parker and his singer, Bro. W. S. Varnado, both of Southwestern Seminary, have closed a good meeting at the Petal-Harvey Baptist Church. Had 58 additions, 37 for baptism.

—A. L. O'Briant, Pastor.

East Mississippi Department

By R. L. Breland

Leggo Meeting

Leggo Baptist Church is situated between Water Valley and Oakland in Yalobusha County. It is small in numbers, but some of the salt of the earth live there: The Magees, Gores, Rollinses, Lakeys, Smiths, Cokers and others. I am of the opinion that this is the most mixed up community of its size in the state, religiously speaking. There are Baptists, Methodists, Presbyterians, Disciples, Hardshells and then some besides living here. So you will at once see that there is confusion and but little doing by any of them. They are all good neighbors and friendly, but will not have much to do with each other religiously.

Our meeting began there the fourth Sunday in July. Rev. E. J. Hill, of Memphis, a former pastor, was to come down and preach in the meeting, but owing to illness of himself and wife he could not come; so Rev. L. E. Roane did the preaching in the meeting closing out on Friday. My wife was sick all during the week so that I was in the meeting for only two services. Bro. Roane and the faithful little band fought the battle out alone, save that God was with them—and so was the devil. He is always at church as well as at other places. No one goes to church more regularly than the devil.

Some splendid sermons were delivered and they had their effect. One fine man and his splendid wife joined by experience and were baptized by the visiting preacher; one man was restored to membership. The church was feeling better when the meeting closed. Bro. Roane is a live, energetic preacher.

We ask the prayers of the brotherhood for the work at Leggo. So much heresy is preached in the community that the young people are confused and many of them are going to death and destruction. They are taught by some that it is no use to try to find Christ, that when the time comes for them to be saved that God will save them whether or no. Others tell them that it does not make any difference as to their lives, whether they are good or bad, that just be baptized and join their church and heaven is their home. So many of the youth are doing that very thing. Pray for us.

Brother Johnson Dead

As stated last week, one of the best men in our county died last week when Rev. Hannibal Latimore Johnson departed this life at Water Valley.

He was 80 years old, having been born in Alabama in 1847, and for 57 years he had been a minister of the gospel. His work was largely in the country, but he was one of the most progressive among our preachers. He stood firmly for all the denominational work.

For 39 years he had been pastor of Liberty Hill Church, Panola County, and he died literally in the harness. He closed his revival meeting here a few days ago, and Dr. M. O. Patterson was to have begun a Bible Conference there the week following his death. Such a noble son of the Most High is seldom met.

At his burial, which took place at Water Valley, a number of fine sons and daughters, sons-in-law and daughters-in-law, a host of grandchildren and six noble brothers and sisters were present. The noble character of all his children is a testimony of the man and the noble mother who bore them.

The ministers present at his burial were J. G. Lott, H. S. Shepherd, his pastor at Big Springs, J. W. Lee, L. E. Roane and the writer. A great concourse of people was present, and the choir was made up principally of members from Liberty Hill Church, where he served so long and was loved so well, led by Bro. W. B. Hunter. Bro. J. G. Lott opened the services with some very appropriate remarks, R. L. Breland led the prayer, H. S. Shepherd read the Scripture lesson and feelingly spoke of him as "his father in the ministry". J. W. Lee made the principal talk. He referred to him as one of four preachers who had served long together in that part of the state. With the going of Bro. Johnson only the speaker of that four is left. "I am not grieving for him", he said through his tears, "but I am so lonely". L. E. Roane spoke also feelingly of his association with the deceased. A number of laymen spoke loving words of kind remembrance to his worth.

Truly, a great man has fallen. He has kept the faith, he has fought a good fight, like a child falling on sleep he went out to meet his God, whom he loved and served so faithfully, happy and unafraid. How he will be missed! May the dear Heavenly Father comfort those worthy loved ones.

His body now rests beside that of his noble wife, who went on before. We expect to meet him again on that happy golden shore.

Notes and Comments

At this writing I am in a meeting with Pastor A. L. Ingram and his good people at Walnut Church, near Lyon.

Rev. L. E. Roane is doing the preaching in his meeting at Hopewell, Yalobusha County, this week.

It was stated in this department recently that Rev. Chas. A. Loveless had "probably" resigned at Duck Hill as well as at Como to accept the work at Eupora, but I am informed that such is not the case. While he will live at Eupora, that he will give half time each to Eupora and Duck Hill.

The two weeks' tent revival began at Scuna Valley, near Coffeeville, last Sunday. State Evangelists, Rev. C. T. Johnson, preacher, and D. Curtiss Hall, singer, are conducting the meeting. Pray for us.

Evangelists Johnson and Hall were with Pastor W. E. Lee in an evangelistic campaign at Crowder, near Marks, last week. Results of the meeting not known at this writing.

MY MEETINGS

On the fourth of July we began our Sunday School and B. Y. P. U. County Normal at Bassfield. We were assisted by Miss Juanita Byrd, the gifted daughter of our beloved J. E. Byrd. I lectured three hours a day during the week.

On July the 10th, I began a revival meeting with Pastor J. L. Price at Smyrna Church, Walthall County. We had a good meeting. Bro. Price is much in the hearts of his good people there. The congregations were large and much interest manifested. The church seemed to be revived and there were additions to its membership.

On July 17th, I began a meeting at Antioch Church, Jeff. Davis County. Bro. H. H. Webb of Liberty did the preaching and did it in a great way. It was a real good meeting. Bro. Webb is fine help.

On July 24th, I began a meeting with Pastor J. L. Watts at Improve, Marion County. We had great crowds and fine interest throughout the meeting. The church was greatly revived and there were 13 baptisms. Bro. J. L. Watts is a fine pastor and much loved by his people.

On July 27th, I began my meeting at Bassfield with Bro. J. E. Byrd of Mt. Olive doing the preaching. I did not reach the meeting until after it had begun. Bro. Byrd did fine work. He is really a great preacher as well as a great Sunday School Secretary. There were 28 additions and the church was greatly helped.

On a whole, my meetings have been good—rather above the average. I am thankful.

—J. B. Quin.

FLORENCE

We began our meeting at Florence (Steens Creek Baptist Church) on the fourth Sunday in July and closed on Friday night following. Dr. J.

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W. Mayfield did the preaching, excepting one sermon by Rev. Wayne Alliston. Baptized 13 and recovered 3 by letter. The attendance was good.

—B. A. McCullough.

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J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

THE REMARKING OF A BUSINESS MAN

Told By Himself

I am a business man at the head of a large corporation. I lived, as men describe it, a moral life. I was a good neighbor, a loyal friend and sociable club fellow. At the close of the business day I went to my club or hotel, drank a few cocktails or high-balls with my friends and went home to dinner. Just an average type of thousands of business men.

I was raised in a Christian home, went to Sunday School and church, and at an early age professed religion. As I grew older and got away from home influences I became careless, but now and then would come a hunger in my heart for something which I had once possessed, a real sense of loss in my life, and an unspoken desire again to experience the happiness and pleasure that I once enjoyed; a yearning for something I did not possess.

I tried to convince myself that a good moral life was all that was necessary, that, if a man lived up to the Golden Rule (but who does?) he was living a pretty good life. But all my reasoning, all my philosophizing could not still a something away down in my heart, which said, "It is not enough."

The Scribes and Pharisees gave largely of their means to the poor and for philanthropic purposes, prayed fervently and were the highest type of moralists probably the world ever knew, yet Christ denounced them as hypocrites, whited sepulchers, a generation of vipers, and also said to his disciples, "Unless your righteousness exceeds the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Thus for years I went on fighting inwardly against a definite surrender of my will and my life to God, and conjoining in myself and in others, things which in my heart of hearts, I knew were wrong. My mind was filled with doubts as to the sonship of Christ, the atonement, and so on. I endeavored to find peace of mind and conscience in my investigation of Oriental religions, the various so-called sciences (Christian and mental), but none of these things brought peace and I found no rest for my soul.

One day while lunching with the president of one of our largest corporations, he, much to my surprise, began to talk to me about the necessity of my making a definite surrender of my life to Jesus Christ. One by one my objections and excuses fell before his unanswerable presentation of the claims which Jesus Christ had on my life, and, at last, I realized that, in all my forgetfulness of Jesus Christ, he had never left me and his spirit had been striving with me through all the years.

I still tried to evade direct and immediate surrender.

My friend, however, kindly and firmly urged me to decide, urged me to give myself in full surrender to the Master, quoting: "Come unto

me all ye that labor and are heavy laden and I will give you rest. God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

I then and there decided, just as I would decide any business proposition, to come to God and make a confession of my sins to him and, believe in his promise that, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I knelt before my heavenly Father and realized that I had his promise to depend upon, and expected and trusted in him for forgiveness of my past waywardness and sinning just as I would trust the promise to pay of the United States Government, based on my faith in the integrity of the Nation. I also claimed his promise that he would keep that which I had committed to him.

From that day to this, I have been a new creature in Christ Jesus. "Old things have passed away and all things have become new." The things that once gave me passing pleasure in my life have now no attraction for me whatever. The associates who once seemed a part of my existence I have no longer any desire for.

Perhaps the most wonderful change which was manifest to my consciousness when my mind began to resume its normal activity and to inquire into what had happened, was this, that all my doubts, questionings, skepticism and criticism concerning God the Father, Son and Holy Spirit, concerning the full inspiration, accuracy and authority of the Holy Scriptures as the incorruptible Word of God, concerning the sufficiency of Christ's atonement to settle the question of sin, and to provide a ground upon which God could, in perfect righteousness, forgive and justify a sinner, and concerning an assured salvation and perfect acceptance in Christ, were swept away completely. From that day to this I have never been troubled by doubts of God and his Word.

My business friends have noticed the marked change in my life. My wife realizes the wonderful change that has taken place. The petulance and fault finding of old are gone. The desire for those things which fill up the sum total of the spare time of so many business men is gone. I felt from the moment of my surrender to Jesus Christ, the abiding presence of his Holy Spirit in my life each day, a desire to do God's will and to inquire what his will is for me.

The thoughtless oath, the taking of God's name in vain (notwithstanding the habit of years), is gone and I find my greatest pleasure in the society of people who love Jesus Christ and his services, where once I avoided them.

It has not impaired my business usefulness one particle. On the contrary, I have been more successful since I made this decision than I had been for years. I am resting on the promise that if I would "Commit my way unto the Lord he would direct my path," and he has done it

in a marvelous way. Hence the stupendous change, whereby one "dead in trespass and sins" is "quickened together with Christ" (Eph. 11, 5), is not accomplished through any process of reasoning, nor is it the outcome of any process of development. It is the immediate and mighty work of God—"the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavens" (Eph. 1, 19, 20); and it is a work which is done instantly in them that believe on the Lord Jesus Christ.

The atonement of Jesus Christ for sin has become a personal matter with me. He died for me, his blood was shed for me. Through him I am a Son of God, adopted into the family of God. By his divine commission I am an Ambassador of Christ, a high position indeed, Ambassador of the King of kings and Lord of lords.

After making my decision for Jesus Christ, I went back to my office and calling my closest associate, I told him what I had done and what my intentions were for the future. He looked steadily into my eyes, grasped my hand and said, "I am so glad. I have been thinking seriously of making a start myself. I do not know a better time. I will start with you." And he did.

That same night I got a Testament (I had not opened a Bible for years), and before retiring I read a few chapters and knelt down and talked with God as a son would talk to a father. I was surprised how easy it was to tell him all about myself, all about my business affairs.

The peace and confidence that came to me then has never left me and I have an abiding consciousness of his actual presence in my life.

My business days are full of many cares, worries and disappointments, but there is an abiding peace within which "passeth all understanding."

Every morning and evening I read my Bible and talk with my Father, not the way I used to say my prayers as a boy, but talk with him, tell him everything, ask for his advice and feel his presence so near and his guiding so unerring.

There have been some very crucial situations, difficult to handle, where I have not known what to do, which, when submitted to him, have come out all right without any seeming special effort on my part. Business situations, which were almost impossible, were made possible, and I have had so many evidences of his direct individual leadings and guidings in my business, my social and domestic life, that every day brings new and actual demonstrations of the fulfillment of his promises.

My reason in writing this experience is that it may fall into the hands of some business man, dissatisfied with his own life as I was, some man who has been struggling and trying to get away from that still small voice, with which each man on earth is familiar. With the prayer that it might lead him to a solution of his problem as I have been led to a solution of mine.

May God follow the reading of this story with his blessing and lead you to himself.—Watchman Examiner.

EBENEZER CHURCH

Some inspiring and interesting incidents in connection with a revival recently held in the Ebenezer Church, 6 miles south of Bassfield, were the adding to the church of 76 members; 50 coming by baptism, 25 by letter and 1 by restoration—a time set for church conference wherein they will discuss calling a pastor for half time, the young people's work will be reorganized and the church as a whole, as well as the entire community has been re-established in the Faith.

It was a great pleasure for Brother Wade Smith and I to work with this people. They had been under a cloud for some time and it seemed that the Lord had withdrawn His hand from among them, but throughout their depression and discouragement they showed forth the marks of true Christians in that they were drawn closer to the Lord rather than driven from Him. They knew they needed a revival much more than they needed a series of evangelistic efforts, but as is always the way, when a people earnestly and prayerfully seek for a revival of the Spirit of God among them; when they get on their faces in humbleness, seek to know His will and strive to put first things first, just as He has promised "All these things will be added unto you" when His kingdom is put first.

Old Ebenezer is among our oldest church organizations of the entire state. For 108 years there has been a building standing wherein the people could come and worship God. The history of this old church is most interesting; in fact, so much so until it would be well worth while to have its history in print and preserved in the files of the work of Baptists of the State of Mississippi for the past century.

We left the people in a great state of mind and with a determination to carry the work on. They extended a return engagement for the same week of next year. The Lord willing we shall gladly go.

Brother Hemphill, J. B., is a true pastor as well as a Gospel preacher. He is unanimous in the hearts of the people. The preparation he gave the revival was of twelve months duration and not the customary three to six weeks. The people out there had raised their chickens, planted their melons, preserved their fruit and killed their beeves, all looking forward to Big Meeting time. The Lord blessed them in a great way. How glad we shall be to go that way again.

M. E. Perry
W. D. Smith.

SOCIABLE RED MEN

Stella: "Do the Indians have any social groups?"

Ella: "Certainly, my dear; haven't you heard of the Indian clubs?"

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E. Perry
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This is a group of Spanish speaking Baptists who worship in the Coliseum Place Church in New Orleans. It is used by courtesy of Home and Foreign Fields and should have accompanied the article recently reproduced from that magazine.

A GREAT MEETING AT EBENEZER CHURCH

One of the greatest if not the greatest meetings in the history of Ebenezer Church was brought to a close last Sunday afternoon when at the water's edge we had a song, read the scripture and then led into the water 50 candidates, the result of the work of the Lord through his surrendered servants, Brothers Wade Smith, evangelist, and M. E. Perry, singer, both members of the State Board. These brethren came to us in His name, gave themselves wholly into His hands and as a result the church was in a true sense of the word Revived.

This meeting had been on the minds of the people of Ebenezer for a whole year. God had led us to the Red Sea and we stood, awaiting His guiding hand for our next move. For twelve long months we thought revival, prayed revival, planned for a revival and above all believed the Lord would give us one. In the first service the Lord added unto the church. Only in one service, that of the first Monday morning, did we not see some visible result of the meeting in that some one would unite with the church. I am thoroughly convinced now, after reviewing the year's work in my mind, that if a church fails to have a real revival the fault more often lies at the door of the church and not the men who are called to do a special work among the people. With the program that Brethren Smith and Perry put on I know of no church that would not have a real, old-time revival with their help. Brother Smith is intensely interested in soul winning, both in the pulpit and out. He is a real Gospel preacher and his passion for souls is the most genuine I have seen in a long time. When on the grounds or out in the country he is seeking someone to lead to Christ. As he said to me one evening just before he went over to the church: "I must get out among the people and win someone to Christ. I can always preach better when I win a lost soul". Brother Perry's work never calls for an apology. He is as good a song director as I have found. His solo work is all that one could expect. He is a leader among the young people and with Brother Smith he too is a soul winner. He will leave no idle moments during the campaign. He makes a great worker with Brother

Smith and these two will mean much to our Baptist cause in the state.

God came into our midst and wrought wonders. Among those for baptism was a grandmother close to 80 years and beside her came a little girl not more than 8 years. As we stood on the banks of the creek that Sunday afternoon, after having been led in that old song, "On Jordan's Stormy Banks", by Brother Perry we heard the word of God as Brother Smith brought a brief message and opened the doors of the church. The pleasure of the occasion was all mine as I stepped into the liquid grave, being followed by that great number of candidates, 50 in all, to be buried with Him in baptism. How I prayed for strength, for fitness, for a reconsecration of life and service as I was about to perform that sacred rite. As the service was concluded the people, in a high state of ecstasy over the great meeting, began their homeward journey, carrying with them the glad tidings of the meeting. As a result of this campaign the religion of our Lord has been raised in proportions far beyond estimation. The lost of the community will have more respect for the religion we live than the one we have been talking about.

Surface results are: 76 added to the church in 8 days; 50 of these came by baptism, 25 by letter and 1 by restoration. On next service day the church will call conference and discuss calling a pastor for half time. The young people's work has taken on new life and with our membership almost doubled we will go forward in a greater way than ever before.

I understand that these two men of God will begin a meeting in Montrose on the 7th. May we remember them in our prayers.

—J. B. Hemphill, Pastor.

ANOTHER SUCCESSFUL REVIVAL

One of the most soul-stirring revivals has just closed at Roundaway—a very small country church ten miles north of Indianola—that has ever been known. The church had invited a preacher from Alabama to hold the meeting, but unfortunately his wife was taken sick, then it was impossible for him to be here. The pastor, W. L. Jones, decided to get the evangelist, A. D. Muse, of Shaw, Miss., to put his tent there and hold an evangelical meeting. This was done, and as from the results of the

meeting the Alabama brother's disappointment was to the good of the Kingdom of God, for Bro. Muse moved men that we think would have been an impossibility for any other.

Bro. Muse spoke three times daily. At 11:00 A. M. each day his subject was "The Church". Just before the regular 8:30 services each evening we had sunset services. Then he spoke on "The Second Coming of Christ", which is one of the most important subjects in the Holy Bible. At 8:30, Bro. Muse would lay off his coat, loosen his necktie, unbutton his collar and deliver God's plan of salvation in its simplicity in such a way as to represent a Pentecostal Meeting. The results were: The church and community greatly revived, and 74 additions—39 for baptism and 35 by letter. The pastor, assisted by Rev. M. W. Sims, did the baptizing July 23rd.

Bro. Muse is in Arkansas this week with his gospel tent for a two weeks' meeting. He is intending to do evangelistic work altogether in the future. Let us all pray that God will show the people the need of such a worker on the field, and will help them to contribute freely to the cause. May the Lord bless him in physical and spiritual matters.

—Leander Jones.

BRO. FARR IMPROVING

The friends of Bro. W. E. Farr of Grenada, Miss., will be glad to know that he is on the road to recovery. Bro. Farr has very recently undergone a very serious operation, but he will soon be back in his pulpit again. Bro. Farr is doing a great work here in Grenada and is well loved by all who know him.

—D. W. Smith.

EBENEZER MEETING

I have just closed a great meeting at Ebenezer, Jeff Davis County. There were seventy-six additions to the church—fifty for baptism, twenty-five by letter, one by restoration.

—D. W. Smith.

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"The yellow can with the black band"

THE CHURCH SCHOOL OF MISSIONS AT IMMANUEL BAPTIST CHURCH, HATTIESBURG

Pastor W. S. Allen, of Immanuel Church, has been trying an interesting experiment this week by combining a week of revival services and a church school of missions. In spite of the intense interest in the elections it has met with conspicuous success.

Bro. Allen has been preaching a most helpful series of evangelistic-expositional sermons on the Book of Romans. These sermons have made clear the plan of salvation for the lost and have been edifying to a high degree for the saved. And if there are any unsaved people in the membership of Immanuel Church they ought to understand clearly that they are lost in spite of that fact after the pastor's clean-cut and faithful presentation of the plan of salvation as revealed by the Apostle Paul in his Epistle to the Romans.

Half an hour before the church service begins five mission study classes meet under competent teachers to study the cause of foreign missions.

Dean Campbell of the Woman's College is teaching Dr. Love's book, "Today's Supreme Challenge to America," to an adult class of the men and women of the church with an average attendance of over forty. The Dean has taught this splendid text-book in a masterly way to a most interested group of hearers, bringing into play his excellent gifts as a teacher of many years' experience.

Pastor Allen is teaching a class of boys from the Royal Ambassadors of the church.

Miss Frances Landrum, a student in the Woman's College, is teaching the Intermediate Class for boys.

Mrs. J. L. Johnson is teaching the Intermediate Class for girls, and Mrs. McCrea the Junior Class for girls.

There has been an average attendance of about ninety persons of all ages on these classes and all the teachers rightly report a fine interest manifested in these classes by old and young.

The spiritual life and missionary interest of Immanuel Church are being intensified by this interesting

experiment of a week of special services combined with a church school of missions. Pastor Allen has been especially encouraged by the fine response and large attendance in spite of the fact that it is election week and interest in that contest has been at fever heat.

The writer of this article would be glad to hear from other pastors who might be interested in putting on a church school of missions. Many pastors in our State and Southland are now making a church school of missions, such as the one described above, a part of the annual educational program of their churches. The missionaries of the foreign Mission Board, now on furlough, and the workers of the W. M. U. and other agencies will always be glad to aid any of our pastors in putting on a church school of missions, in suggesting suitable textbooks, in making inspirational missionary addresses, or in teaching mission study classes. Just now the writer and Rev. C. L. Neal, 516 Linden St., Corinth, Miss., returned missionaries of our Foreign Mission Board, are available for this work. It is hoped that other missionaries will soon be engaged in this work both in Mississippi and Louisiana. If any pastor is interested in having a returned missionary for addresses, mission study classes, or a church school of missions, please write to me at Station "B", Hattiesburg, Miss.

—T. F. McCrea.

THE IMPORTANCE OF GOOD TEETH

By Felix J. Underwood, M. D., State Health Officer

The condition of the teeth has a very important bearing on the health of the child. By early attention not only much inconvenience, discomfort and greater expense in later life may be saved, but it will enable the child in the meantime to live a more vigorous life and be more healthy.

Very often business men do not want in their employ people whose breath is offensive, whose teeth are decayed, blackened and unsightly.

It is the best of economy on the part of the parent to have the teeth of the children examined at least twice a year by a dentist. If the cavities become large the expense of

filling and the pain suffered will be greater, or the tooth will be lost.

It is frequently thought that baby teeth may be neglected, that the cavities are of no importance. This is wrong. Digestive troubles and poor nutrition are frequently traced to this neglect. Baby teeth can be filled with cement easily and with little pain. Neglect of baby teeth is often the cause of the coming of irregular permanent teeth.

Malaria Control

Mississippi has been accused of being a hot bed of malaria. Such an unjust accusation is resented and denied. Time was, however, when Mississippi did have more malaria than was necessary. This was due to ignorance of its cause and methods of prevention. The same fact was true throughout the entire South. Today Mississippi needs to offer no such excuse nor is it necessary to admit that malaria is a menace to the development of the State. Statistics show that Mississippi has as low a malaria rate as any other Southern State.

Since 1921 the State Board of Health has maintained a State-wide program for the eradication of this disease. This program embraces activities throughout the State with major efforts concentrated on those places where most malaria in the State is found. This program is proving its effect by diminishing the malaria rate throughout the State. In total reduction of cases and deaths from this disease Mississippi has an enviable record. During the

past ten years there has been a reduction of 53 per cent of reported cases, while deaths have reduced 72 per cent. The malignant types of malaria are exceedingly rare.

Mississippi is making rapid strides in agricultural development. This, combined with our present knowledge of malaria and its methods of prevention and the effective program carried on by the State Board of Health, is rapidly banishing malaria from the State.

IT ALL DEPENDS

"Is an operation necessary, doctor?" the frightened youth asked.

"Absolutely necessary," the learned man informed him.

"What will it cost?"

"According to your earning capacity. What is your salary?"

"Only \$20 a week," confessed the young man.

"On second thought," observed the great physician, wrinkling his brows, "I believe an operation can be dispensed with. Take this pill and get out."—American Legion Monthly.

Major: "No woman can keep a secret."

Captain's Wife: "Well, I don't know about that. I've kept my age a secret ever since I was twenty-four."

Major: "Oh, you'll let it out one day, though. Mark my words."

Captain's Wife: "Never! When a woman has kept a secret for twenty years, she can keep it forever."

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